

The Religion of An Evolutionist

By Rev. Henry Kendall Booth, D. D.



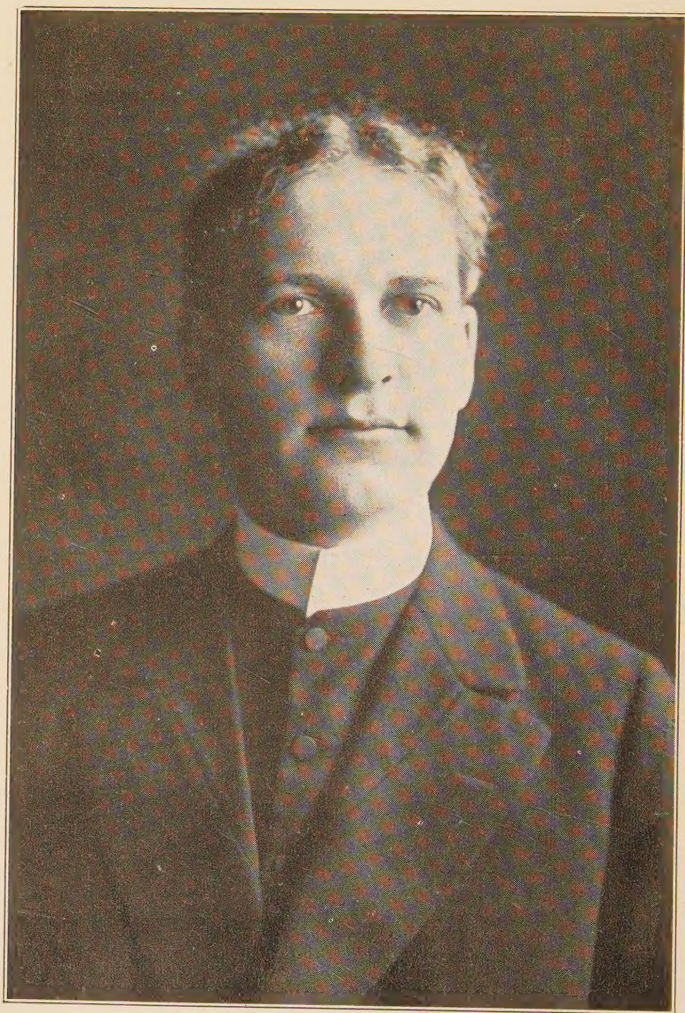
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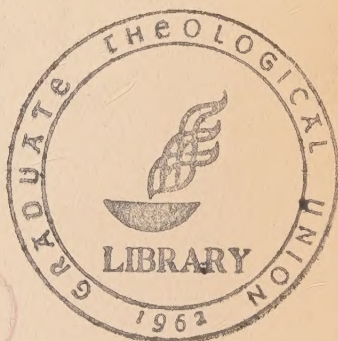
HIS PAMPHLET contains a series of sermons preached in the Congregational Church of Long Beach in the midsummer of this year. One edition was quickly exhausted, and so extensive and continuous has the demand for these sermons become that, by the help of certain men of the church, this second edition is now issued



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THE RELIGION OF AN EVOLUTIONIST

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The Religion of An Evolutionist

I

THE MODERN CHRISTIAN AND HIS UNIVERSE

"Thine, O Jehovah, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heavens and in the earth **is thine**; thine is the kingdom, O Jehovah, and thou art exalted as head above all." —I Chron. 29:11.

I am to begin this morning a series of six sermons on *The Religion of an Evolutionist*. It would hardly seem necessary to undertake such a series of sermons in the age in which we are living were it not that there are still some in this twentieth century, in the year of our Lord nineteen hundred and nineteen who declare that Evolution is an exploded doctrine, that nobody believes in it any longer and that it is destructive of the faith of Christian men and women. It is because such statements have gone unchallenged in this community a dozen times that I think it is perhaps worth while to say something on the other side of this question. And so this series of sermons will present to you what I call "*The Religion of an Evolutionist*," and this morning's sermon will necessarily be only introductory. I hope that the five that succeed this will show you the religious implications of this whole doctrine and the way in which it has brought a change for the better into the thinking of the Christian world.

One of the most tragic narratives in all history is the story of the martyrdom of those who have first propounded to mankind its great epoch-making ideas. Socrates, Paul, Luther, Tyndale, Galileo, Newton, Columbus—all these were in their day reviled and persecuted, but their great ideas lived on to the lasting benefit of mankind. And, alas, those who lit the fagots of bigotry and hate were all too often the so-called "defenders of the faith," the ecclesiastics of their day. This is one of the most shameful chapters in the history of the Church—its opposition to the progress of truth and of knowledge in each succeeding generation.

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And even in our modern world this same kind of conflict is still raging, although texts and not swords are the weapons, and ridicule rather than torture the method of attack. And the storm falls now upon the head of Charles Darwin, and the revilings of bigots rage about the word "Evolution," which is the title of the truth he set forth to men. And this Socrates of the nineteenth century, quiet, modest, retiring, sincere, patient, working as he did only three and four hours a day, fighting against physical sickness, one of the heroes of history, has been held up to ridicule perhaps more than any single man of the nineteenth century because of his propounding to mankind this doctrine of Evolution. That all this uproar is but "sound and fury, signifying nothing," that religion and evolution are not incompatible, that a man may keep his Christian faith and still be an evolutionist; further, that evolution once accepted and understood enhances, deepens and enriches the Christian faith, it is the purpose of these sermons to prove.

Up to the seventeenth century humanity was living in a very small world. Men imagined that the stars, the sun and the moon were only a few miles off. They conceived that the earth as they knew it was the center of the universe. They did not dream for one instant that there were any other stellar worlds of greater magnitude than ours. To the mind of the men of the seventeenth century the universe was very, very small. Then came Galileo, Kepler and Herschel, and with the invention of the telescope they brought us into the temple of immensity. I do not now need to tell this intelligent audience this morning, who are familiar with the facts of astronomy, how vast is the universe in which we are sojourning. We can talk glibly of the millions and millions of miles of the stellar spaces of the universe, but there is no mind capable of grasping its immensity, and the telescope only increases its scope. As larger and larger instruments are made by scientific men we are able only to pierce just a little further into infinity. While there are hundreds of millions of stars now known, there are hundreds of millions more we have not reached, and even this great telescope over here on Mount Wilson will be able to pierce just a few inches further, as it were, into the abysses of eternity. In such a world as this is the science of the Book of Genesis adequate to explain it to the modern man?

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In such a world as this has man any value at all? When we think of our world in which we live, this earth on which our feet tread, as only a tiny speck of sand on the shore of an ocean of immensity, what is man? Of what value is the individual soul, and can we any longer conceive ourselves on the scale of greatness in which we conceived ourselves a generation ago? These are questions that come to us all as we stand in this great temple of infinity that modern science has opened to us.

And then the geologists have pierced the ground beneath our feet and in imagination we go back with them through stratum after stratum of rock into the billions of years of geologic time that our earth has been building. It was only a few weeks ago that I had the privilege of standing on the brink of the Grand Canyon of Arizona and looking down on those various stratifications to the very backbone of our continent, and as one looked at that vast chasm, that Titanic abyss, a mile deep, fourteen miles wide, and thought that it was worn away by erosion, as scientists tell us, by the slow action of the elements; when one thought of how year after year passed by, century after century, and yet only a few inches were added to its depth, one got some little conception of the age of the earth beneath our feet. And then archaeology and paleontology have gone back into these stratifications of earth beneath us and have exhumed for our understanding the remains of the past, and they are now united in assuming that man has been upon this earth not for 6,000 years, as our Bible margins tell us, but perhaps 6,000,000 years; that no one can compute how long the human race has existed on this earth. Christianity is adequate for 200 generations, but is it adequate for 200,000 generations behind us? What place has the individual amid these teeming millions that have lived and died unknown and unwritten in the history of the past? How much place, after all, does each of us individually hold in the economy of the great world in which there have been countless generations before history was written that have lived and thought and prayed and struggled and died and whose bones and remains make up the earth beneath our feet? These are some of the facts with which we are confronted in the world in which we live. And that is not all. There came a whole host of scientists in

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physics, chemistry, biology, physiology, ethnology, psychology and a score of other sciences, hurling upon us their multitudes of radical discoveries, revealing more masses of unrelated phenomena to confound and perplex us the more. Then, early in the eighteenth century, as the facts of the universe multiplied in the consciousness of men, scientists began to ask questions as to the how of this universe. Here were the facts so plainly to be seen. How did the universe begin? How did it come to its present status? And one of the problems that confronted men and was most interesting to all scientists was the problem as to the diversity of life upon this planet. Here were any number of different forms of life existent. The animate life of this world is so vast that although over in England the great National Zoological Society has been collecting specimens for nearly a century they have not begun yet to con the alphabet of the various forms of animate life upon this planet. If you look into a book on modern biology you can get some conception of how infinite are the various forms of life. Men asked, How it is possible that all these forms of life are here? Linnaeus, one hundred and fifty years ago, answered it by saying that the forms of life were created in the beginning by God, and that what men saw about them were simply the descendants of those primitive, complex forms of life created in the beginning by God. But in the early part of the nineteenth century a young Englishman named Charles Darwin began a very thorough study of biology. The story of the five years that Charles Darwin spent on an English vessel, the "Beagle," circumnavigating the earth, is one of the most interesting chapters in the history of mankind, and was destined to become immortal, for Charles Darwin became convinced that the theory of Linnaeus was all wrong; that he had gotten at last the clue to the reason for the various forms of life on the planet; but, unlike most men, although he became convinced of the truth of his theory, he did not propound it to the world at once, but for twenty-one years Charles Darwin gathered facts and facts and still more facts, and at last when he did publish the results of his investigations it was an encyclopedia rather than a treatise. In 1859 he published a book on "The Origin of Species," which I

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think may be said to be the most epochal book of modern history.

What did Charles Darwin say? Well, it is worth while for us to know what the Darwinian theory is. He said that the various present species of life on the earth are the descendants of other existing forms of life which have undergone modification, but that all forms of life came from an original life-form by a process which he called EVOLUTION. The similarity between the forms of life that we find today result from their common ancestry, and the differences have come through the struggle for existence by which those forms of life best adapted themselves to their environment by modification, retain those modifications and transmit them. Thus, by a "survival of the fittest" the present forms of life in the world came into existence. That, in substance, is the Darwinian theory. If you have not read the scientific history of the past few years you have no conception of what this book did in the world of thought. It was nothing short of an explosion. Alfred Russell Wallace arrived at the same conclusion at this time, and he and Romanes and Huxley rushed to Darwin's defence. But, nevertheless, upon the luckless head of Charles Darwin there descended the thunders of the Church and the attacks of scientific men the world over. No man probably ever was so terribly reviled as Darwin, and all you need to do is to read his biography to be convinced that Charles Darwin was the best hated man of the whole world during a good part of his life. What made these attacks even more violent was the publication by Darwin of a later book called "The Descent of Man," in which he pointed out the fact that our human bodies in which we live today are the product of an evolution from lower forms of life; that we, in common with all animals, came from an original common stock. This theory has been subject to the most severe investigation for over fifty years. It is proven to the hilt by modern anatomy and embryology. For example, in the human body it is pointed out by Henry Drummond that there are seventy "vestigial structures," organs that have become atrophied and useless because they have no function in the body as it now is. Most famous is the vermiform appendix. But that is only one of the seventy rudimentary organs that exist in the body and that have now no func-

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tion. Every now and then a new one is discovered. Embryology has pointed out the fact that you and I in our process of growth pass through in the prenatal stage every form of animate life known, from the single cell up to the complicated human body; that there is a time when we breathe through gills like a fish; that there is a time when we resemble other forms of human life. These stages are passed through very rapidly in the human evolution, but it is easily verified by any study of the subject, that we do reproduce the history of our race bodily in our growth and development in the embryonic state. Now these are facts which we cannot evade. But that part of the book which evoked storms of criticism was his proof of the close resemblance between man and the anthropoid apes. Darwin did not say that any existing species of apes were the ancestors of man or by any process of evolution could ever become human, but stated that both man and the ape were descended from a common ancestor, now extinct, facetiously called by his critics "the missing link." This by-product of the Darwinian theory caught the popular attention, and evolution meant in popular phraseology that "men were descended from monkeys," and in this phrase evolution has been made the subject of the cheap witticisms of the stage and the clap-trap of the popular speaker. That is about all the average man knows about evolution.

But the scientific world was not at all concerned with this particular aspect of the biological theory of Darwin, but was concerned with the great truth that lay back of all his conclusions, namely, the truth of progressive development or what he called "evolution." Far beyond Darwin and biology did this idea spread. In realm after realm of thought evolution was used as a working hypothesis, and applied to geology, astronomy, physics, chemistry, history, language, literature, philosophy, ethics, religion, and, after a half-century of the most profound and searching tests, it has proved itself to be the key to the unsolved problems both of the inorganic and the organic world, both of the sciences of matter and of life, and is no longer a theory but a truth, the great master idea of our time. It has proven the harmonious principle to bring order out of the chaos of this vast mass of unrelated scientific facts, and whereas the men of the period before Darwin were

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absolutely nonplussed to explain why these phenomena assumed these forms, it is an easy enough thing now for the scientist to show us how in all these realms evolution is the key that unlocks all this mystery. Today it is safe to say that evolution is universally accepted. There is no philosophy of any consequence anywhere in the world that does not accept it and use it. There is no scientist of any repute who does not teach it. And to say that evolution is an exploded doctrine today is exactly the same as to say that gravitation is an unproved fact. Evolution and gravitation are facts. No doctrine in all the world was ever subjected to such searching tests, but it has come to be the ultimate key to all knowledge today, and when from the beginning to the end of the libraries of the world practically all its books are written from that standpoint, one can get some conception of the vastness of this doctrine in its sweep and its power and of the position in which it has established itself in the thinking of our day. To give you some idea of the scope and significance of this doctrine let me read you a few of its phases and the names of its exponents. I am thus naming to you the great thinkers of our time who accept evolution.

First of all, there is cosmic evolution, the evolution of the universe, the attempt to explain how this universe came into existence. Laplace, Chamberlain, Proctor, Ball, Kelvin, Hale, and a whole host of other astronomers of lesser note are all proceeding on an evolutionary basis to show how the world was evolved and how all the universe came into being. It has made plain the history of the earth beneath our feet, and Lyell, Huxley, Dana and Geikie, great outstanding geologists, all accept it as the only possible explanation of the way in which our earth came into being. Even the chemical elements once thought fixed are found to have an atomic evolution when examined by the trenchant minds of Lockyer and Thompson. Then there is organic evolution, the evolution of life, in which the first great name is Darwin. We may also mention Wallace. It is now accepted absolutely as the only explanation of the forms of life and of their existence on this planet. Then there is philosophical evolution. Evolution has come to be the working basis of philosophy. I name to you first of all Herbert Spencer, the greatest intellect of the

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nineteenth century; Huxley, Le Conte, Wundt, Sir Oliver Lodge, John Fiske and Henri Bergson. These men all accept evolution as part and parcel of their thinking. Then there is the idea of an ethical evolution. It is the only adequate explanation of the rise and growth of industrial and social institutions, as Spencer, Westermarck and all modern sociologists agree. That religion is also an evolution is a proven fact, and results in the most interesting study of our Scriptures made in our time by those who hold this theory and who try to show us, and I think truly, that the religion of the Hebrew people had a very definite evolution from the crude and primitive ideas and customs of early times to the higher ideas of later periods, and that it culminates in the Christian teachings of the New Testament. Tyler, Jevons, Caird, Robertson, Smith and Henry Drummond all testify to this. These are only a few of the names that could be mentioned. The fact is that all literature is permeated with this idea. Final proof of the place that it has taken in the Christian world is the fact that the greatest poets of the nineteenth century, Alfred Tennyson and Robert Browning, are fairly saturated with the evolutionary idea. Browning is the High Priest of Evolution. His poetry is full of its phrases and thought.

What, then, is evolution? Well, in the first place, it is not Darwinism. It is rather a great principle which Darwin first saw in its limited application to a particular field. But Darwinism is not evolution any more than Calvinism is Christianity. It is simply one aspect of evolution. I doubt very much if many of the modern scientists of today are entirely in agreement with Darwin. They have found things that Darwin never knew existed, but they are profoundly thankful to Darwin because he is the man who first opened the eyes of the world to the great part evolution plays in all realms of investigation and knowledge.

In the second place, to express the opposite point of view of its too zealous advocates, it is not a creed or a doctrine, it is not a religion. Some people say "evolution is the religion of the future." It is not a religion any more than gravitation is a religion. It is simply a truth that we have discovered regarding the constitution of our universe.

In the third place, it is not an explanation of the

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origin of life. Here, I suppose, is where the great difficulty has come to very many people. Darwin does not explain how life originated. That is one of the mysteries that you and I will never know here. All that evolution purports to be is a history of the process of life. Its best definition is the one given by John Fiske: "Evolution is God's way of doing things." It is the key that reveals the method of God in nature and in man.

Fourth, it is not materialistic or atheistic. Huxley and Haeckel, the earlier evolutionists, in their attack upon the Church, which came about because the Church so bitterly attacked them, were frankly and outspokenly atheistic and anti-Christian. But many years have passed by. The battle is nearly over and the smoke of it is dissipating, and the evolutionists of today are not anti-Christian and atheistic. Sir Oliver Lodge in England, Henry Drummond in Scotland, John Fiske on this side of the water, are frankly and avowedly Christian, are believers in God and in Christ and all that which you and I hold, and have helped to explain to our consciousness this whole theory. The most beautiful illustration of what evolution is and may be is found in the life of George Romanes. George Romanes began his career as a scientist in the days before Darwin, and when Charles Darwin announced the principle of evolution, Romanes' imagination was kindled and set on fire by it and he became a veritable Paladin, tilting for Darwinism throughout the world. He followed it on, and it seemed to him at last as though its doctrine of the struggle for existence and survival of the fittest, that hard, iron doctrine of "nature red in tooth and claw," was the complete overthrow of all his faith. Romanes came to be a skeptic, a materialist, and a non-Christian. He laid aside all his early faith and belief and became an avowed agnostic. And then Romanes was enabled in his later years to think his way through and out of that maze of doubt into which he had wandered, and in his closing books he comes back again to the faith of his earlier days, seeing it in a larger way and in a deeper and sweeter fashion than he had ever known it in his boyhood days. And in his last book George Romanes says: "Science is moving with all the force of a tidal wave toward faith in Jesus Christ as the world's Saviour." To him evolution became the road to a stronger faith.

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So it is of help to the modern Christian rather than a hindrance. It gives him a new and harmonious view of the universe in which he lives. It helps him to understand that it is "not a box, but a tree; not a mechanism, but a flower"; not something fixed, but ever becoming better; that the world in which he lives has grown to its present stage and is still growing; that the power of God was not ended when the earth was created, but the power of God has gone on in his universe. And I close this morning by reading an extract from one of our great writers of today, which to my mind puts more clearly than I can in my own words the effect of this doctrine of evolution upon the mind of the modern Christian in his universe: "Looking backward, this view exhibits the earth as once in a condition that answered to that of our sun. Slowly it cooled; slowly through billions of flame the granite was pulverized into soil; partly by ice and partly by water the earth was made rich for the coming plants, organic life at first being very simple; then the soft ferns giving way to the hardy forests; by ages and long processions of plants rising rank upon rank; by ages and long processions of animals rising order upon order; coming at last to our father, man; man himself moving up by stages toward heights of excellence, such as the imagination of no Dante or Milton, though strained to its very uttermost, is able to conceive what man shall yet be, what faculties shall be grouped within him, what heights of wisdom and ranges of love shall be possible to him when God and Christ and the resources of time shall have fully wrought their divine purpose upon him; and that in the life that is, and that is to come, God's presence works like yeast, and will ever work; that progress is the genius of the universe; that all creation is our upon an upward march; that daily God causes the dry crust of the earth to move up into the herb and shrub; the shrubs to ascend into the life of the animal; the animal to be lifted up into the life of man; man to be lifted up into the mind and life of Christ; that earth and sun and all the starry hosts are marching forward to the sound of divine music, and following after One who leads them toward a great cosmic goal, when at length the law of love, which is the law of Christ, shall prevail everywhere—this is that seminal theory of the universe called Christian evolution."

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II

THE LIVING GOD

"That men should seek God if haply they might feel after him and find him, though he is not far from each one of us, for in him we live and move and have our being." —Acts 17:26-27.

Last Sunday morning we tried to envisage the thought world in which we were living and to get some conception of the horizons of thought that bound our present day. One gentleman remarked to me last Sunday morning that there was no religion in that sermon. I agree that that is apparently true; but all that was hoped to prove to those who were gathered here last Sunday morning was the fact that in this world of thought in which we live one supreme idea has come to be dominant—the idea of evolution—and you and I will consider now in these succeeding sermons the effect of this supreme idea upon our religious conceptions and outlook. This morning we are to see in what way this evolutionary philosophy that has grown out of the scientific demonstration of evolution has affected the idea of God and what we today think about God in contrast with that which our fathers thought. It is safe to say that faith in God is the element common to all religions. It is not the peculiar characteristic or attribute of any one. It is the common denominator of all. No matter how far you go back into history, or no matter how widely you traverse the domain of human life you will find men lifting up their hearts and thoughts to some Supreme Being, building up temples in which to worship Him, creating elaborate liturgies in which they worshipped God, making sacrificial systems in which by making offerings upon an altar they sought to appease His wrath; making it plain that religion bases itself always and everywhere upon the fundamental conception of God, and that there is no religion that calls itself by that name that does not somewhere within it at its very heart and center contain this concept of God. It is also a positive fact as well that this idea of God is the basic element of all theologies—not religions, but theologies—for religion and theology are not one. Religion is the life of which theology is the expression. Religion is the vital element which theology seeks to explain, and when men begin to construct theologies they

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always begin with their explanation of God. What is God? And I say again that it is a positive fact that you may judge of the character, of the quality, of the degree, of the force of any theology by the kind of God it holds up before its worshippers. It it be a God brutal and capricious; if it be a God august and stern; if it be a God majestic and noble; if it be a God small and mean; if it be a God tender and gracious—the theology in each case will express this fundamental conception of God.

So you and I this morning are face to face with one of the great basic things in religion, and certainly we are face to face with the primary concept that we find in any theology. Now, if it is true that any theology may be measured as to its value by the concept it holds of God, then I say to you that the new theology that has been born out of evolution and evolutionary philosophy will not suffer by comparison with the old theology regarding its conception of God, for the idea of God that men hold up today who believe in this new method of theological thinking is infinitely greater and grander and deeper and nobler than the God of the past. Far from taking God out of the world, the new theology's chiefest contribution to men is the bringing of God back into the world, and I am here to say this morning that to every man who accepts this new theology and believes in it there has come a fresh and a grand and a glorious idea of God that he never before conceived. And that we may have before us that fact and prove it, may I put before you first of all the old idea of God handed down to us by our fathers, the product of the Reformation theology, which has been held and is still held by great sections of Christendom, as the one final idea of God. To this old theology God is remote. Once upon a time, six thousand years ago he descended out of the heavens of heavens where he dwells and made the universe and all that is in it. Some still hold that he made it in six days, others believe it is six periods; but whatever their interpretation of the first chapter of Genesis, the old theology is one in its statement that once upon a time, perhaps six milleniums ago, God made the heavens and the earth and all that is in them, and then having made the earth complete and perfect, having made man in his image complete and perfect, God withdrew from his work and only occa-

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sionally does he visit that world in person to convince men that he still exists and that he still rules the universe. These visitations are strange, unusual, spectacular revelations of God that we call miracles, and it is only in this way that the Divine Being reveals himself in nature and in man by these occasional visitations of his person and presence to overwhelm and overawe men by his majesty and power. But the ordinary running of the universe and the ordinary concerns of everyday human life are matters with which God has nothing in particular to do. He dwells in his heaven of heavens in august majesty, the King of Kings and Lord of Lords and humanity worships at his throne and sends up to him its requests and prayers and petitions. While the old theology believes in a sense that God is infinite love, yet it is noteworthy that his Fatherhood is limited to his elect sons and that the Fatherhood of God is comparatively small in its scope. I was interested to note the statement made here within two weeks that the new idea of the Fatherhood of God and the Brotherhood of Man was all nonsense, and that the men who preached it were violating and doing harm to the conception of God that Jesus taught. That is the natural product of the old theological conceptions of God. God is not only remote. God is a God of the past according to the old theology, for we do not see miracles today. You cannot point out a single illustration of real miracle, that men will accept as such, within the limits of your lifetime or the lifetime of those about you. You have to go back and back and back until you touch the confines of the New Testament era before you find so-called miracles. There you will find that God revealed himself in miraculous and supernatural ways. But since the New Testament was finished it is tacitly understood that God ceased to deal directly with men and that we must necessarily confine our knowledge of God not to what we can find of him in the ordinary round of our daily living but to what is written of him in the Bible. Therefore, God is a God of the past. And those who hold this belief also necessarily believe with it that in this Book there is gathered up all the revelations that God has ever made of himself, and when there was written "Finis" across the Gospel of John, which closes the New Testament, God ceased to reveal himself to men; that he is a God of yester-

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day not not a God of today; that if you and I want to know God we shall be forced to go back to this Book to find him. We shall not look about us today in nature and in life, but we shall find God only in the past. Now, there are those who hold this older view who would quarrel with this statement, but it is part and parcel of the popular view created by that old method of thinking. So we would say that the God of the old theology is a God of majesty and glory and power who dwells apart from the world and humanity, and who has no direct relation with either except in the miraculous interventions in times that are past; and the only hope that those who believe thus hold out to us is that some day in the near future there shall be a return of God in Christ in glory in the heavens, and then and then only shall we once more be conscious of the actual presence of God.

Now men came face to face with this concept of God fifty years ago when evolution was slowly making its way into the thought of that time, and as men began to understand that the universe was not yet finished but that God was still at work, or some power was still at work in the making of the world, men began to ask the question as to whether the old conception of God was adequate. And not only so, but as I tried to tell you last Sunday, as we found that man has been living on this planet for at least 25,000 years as a working being, making things and manufacturing them, because we have the products of his manufacture, men said, If God only came into life and the universe 6,000 years ago, what are we going to do with this infinite number of human beings that lived and worked and wrought and suffered and agonized and prayed and died? Was God their God, or had they no relation whatever with the Divine Being? Your theology becomes inadequate at once when you confront the vastness of the universe in our day and the vastness of the time beyond us, and this God who could make that little world in six days and then withdraw into his heaven is not adequate to explain and confirm the facts that science has brought before us. And as men have found further that this universe in which we live not only has progressed and developed, but that there are certain fixed laws of its government and action that have never been violated, the idea of miracle has become

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less and less credible; and, while there are millions of Christians who still hold it (and I count myself among the number), yet it is true that the hardest thing in all Christianity for the average modern man to accept is the fact of the miraculous. That is a part of the thinking of our time and due to the revulsion from the idea of occasional interventions of God in his universe. And then we have found, also, that this human life which we know is not, as our old theology has taught us, a descent from the higher to the lower. It was said in this city only the other day that man was perfect at the creation and has been retrograding ever since, that the world is getting worse and worse. Against that conception all the facts of life are arrayed. It is not true. We are more humane, we are more decent, we are more honorable, we are more pure than the generation that is gone, and we are infinitely in advance of the generation in which Jesus taught and worked and died. As we go back through the centuries we can trace a very definite and steady growth of humanity out of the mire of sin and ignorance into light and knowledge and truth and purity. It is not true that the human race fell in the Garden of Eden and has been retrograding ever since; on the contrary, it seems to be true that man has been growing better instead of worse.

And as men began to look about them and saw that the universe in which they lived had begun from very small beginnings and that there had evolved out of nebulous masses the worlds that surround us, that our world had been clothed with trees and verdure and shrubbery, and that after that there had come progression of life from its lowest to highest form in man; as men looked at that vast universe and saw in and through it all that there had been a development and progress from the very beginning to the present hour, men began to ask the why and the wherefore; and while materialistic and atheistic philosophers and scientists said that it was the product of resident forces and of materialistic elements, the Christian world began to say, There must be an intelligence behind this universe, and that intelligence is God. And then as we traced the story of human life and saw how out of animalism man had grown and how his institutions had come into being, how education had increased his knowledge,

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how arts and sciences had come into existence; as man looked back over his long history as man, he felt that here also there was some force at work. And so the Christian man looking out upon the universe came to see that behind and above there was an intelligence and power that could be nothing else than God. How natural, how inevitable it was that the old idea of God should give way to the new; for the new idea presents us with the other thought of God's immanence in nature and of God's indwelling in man. Every process of nature, every law of her life, every growth from small to great, every sunrise and sunset, every perfection of life from lowest to highest forms, everything that the universe holds, is part and parcel of God. Not that God is identified with the universe and limited by it, but that the universe is expressing God's thought, that the very words of God find voice in the voices of nature, and the universe as we see it is not a great mechanism set in motion by God 6,000 years ago and then left to itself; it is rather a growing, expanding, developing thing, not yet completed. God did not manufacture the universe, he has been gradually growing it. It is not a box, it is a flower. And when we think of how God has been present in every process of that universe to the present hour and that he is still making, developing and unfolding it we get a conception of God that is infinitely greater and nobler and sweeter and finer than the old theology ever knew. And then, when we look within ourselves and see how our every thought, our every wish, our every instinct, our every purpose, is a part and parcel of God, "in whom we live and move and have our being," and how the old Psalmist and how Paul in his Epistles to the Corinthians and Ephesians expresses that thought; as we see how that concept of God dwelling in man is a part, after all, of the Divine revelation which men have forgotten in the past; as we see how that God of Nature expressed himself through the world about us, men came to say that this God whom we worship is not an absentee God dwelling apart from man in inaccessible glory; he is a God living and working not only in the days of Abraham and Isaac and Jacob and John and Paul and Jesus; he is the God of the twentieth century and the God of today. As we think of the whole sweep of that vast purpose of God from the dawn

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of time to the present and find in and through it all the constant, continuous evidence of his power and wisdom and goodness and love, it seems to me that we are ushered into the presence of a God who is greater and nobler and finer than the God the old theology presented. And not only so, but the practical conclusions of this doctrine lead us to a conception of life also that is greater than the past; for if God be in and of that universe about us so that we cannot think or feel or act without his power and wisdom, if everything that we are and have comes from him, then it is a sobering thought and leads any man to seriously look within himself and to ask whether he has any right in a world so wonderful and in the presence of a God so infinite to do anything that will in any way hinder that divine purpose in himself. He is not a fallen being getting worse with each succeeding generation, but a being that is growing into the image of God more and more, and anything that he does to stop or harm or hinder that process of growth of soul is a thing that he is doing not against himself but against God. They say that the new theology has taken away the fear of God. Yes, in the sense in which men feared him in the past, but just as Jesus Christ took the old law about murder and said, "Thou shalt not kill, yet I say unto you, ye shall not even have a thought of hostility or hatred toward each other"; just as he took away the sanction of that old law that held the penalty until the close of a man's life, and put the penalty within; so in the same way this new conception of God has taken the fear out of the domain of judicial procedure and has made the fear of God a something within us. We do not fear that judgment throne before which the world shall all stand; we fear that automatic judgment seat that God has set up within us. We are conscious with each day that the judgment is not passed thousands of years from now upon our life, but that every day we are being judged by ourselves, by that inner life that is God within us, being judged for what we do and say and are. So I say to you that this concept of God has brought home the responsibility of life to men as nothing ever did. While men may fear and cower before law and penalty, they fear infinitely more their sin against love. God is not simply an august Judge and Ruler sitting on a distant throne

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before whom are ushered in fear and trembling the people of the earth. He is rather the God who dwells within us and loves us and died for us and sacrificed himself for us in Christ; and when we sin we do not sin against some iron law, we are sinning against the love that is within us. A man may transgress the law of the land and may not feel very repentant for so doing, but let any man sin against his child, against his wife, against his mother, and he knows a remorse that no law could ever bring, because he sinned against love. Therefore I say to you that this new conception of God brings home the responsibility to men for living right lives as no concept of God ever presented before. And on the other hand, what infinite opportunities open before our human life if we thus believe in God. He is not a Being remote and distant, but a Being

"Nearer to us than breathing,
Closer than hands and feet."

He is a Being "in whom we live and move and have our being." If God's love is being revealed to us each day, each hour, each moment, if we are so near that we can find his care and love manifest each day, how infinite the possibilities for our lives. For you and I are not living our own lives, we are living God's life. We are not working out our own destiny, we are working out the purpose of God. In that famous phrase of Paul, "We are laborers together with God," and as a famous astronomer said, "I have been thinking God's thoughts after him." This is the God of the new theology, this is the living God, dwelling in all life and all the universe, not a God distant and remote from men, but a God that is near to us all. And it seems to me that we today, confronting what this new thought has brought us of God, owe to it a debt incalculable, because those who have once grasped this truth have come to a new life, a new outlook, a new spirit, a new inspiration. For God is the living God, the same yesterday, today and forever, in all the universe and in all life. We think his thoughts with him, we live our lives with him, we reach out into infinity with him, and some day we shall go home to be with him forever. That is the God that evolution has presented us, that is the God of today.

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III

EVOLUTION AND THE BIBLE

"God having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in His Son." —Heb. 1:1-2.

Dr. Booth's Definition of the Bible

The Bible is not a book, but a library; the product not of one mind or age, but of many minds and of many ages; the record not of the fixed but of the progressive revelation of God; designed not to teach history or science, but morals and religion; whose inspiration is not verbal, but rather personal, and whose authority rests not upon tradition, infallibility or churchly sanction, but upon its own intrinsic value as the supreme religious literature of the world.

No man in his senses who understands the history of the three hundred years behind us would for one instant minimize the tremendous influence in the moulding of thought, in the shaping of history and the making of character of this book that we call our English Bible. It has written itself into all our literature, it has sung itself into all our songs, it has become a part of our language and traditions. There is nothing in our life that has escaped its searching light, and if it were not for the Bible we could not understand the great creations of thought and life that characterize the Anglo-Saxon race of the last three hundred years. To a larger extent than we realize this book has been the formative element in the making of this race of English-speaking people that belt the globe today, and you and I owe an incalculable debt of gratitude to this Book for what it has done for mankind. If we should remove the Book out of the history of the past we could not account for the great revolution under Oliver Cromwell that was the beginning of democracy; we would have no means of understanding the great architecture of Europe, that may be properly called "poetry in stone," and the majestic strains of the oratorios of Handel and Mendelssohn would never have been composed. No matter where we turn, into what department of life or thought, we are confronted with the constant evidence of the place that this Book has held in the affection, respect and veneration of the world in which we are living. Our English speaking people the world over are all glad to acknowledge the debt that they owe in their life and character, not only in that which they have inherited from the past, but in their own experience, to the words and teachings and spirit of this old Book, which, old as it is,

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has outstripped all modern literature, even the modern novel, in being the best seller in the year of our Lord nineteen hundred and nineteen.

Now, the Book has been held in a veneration and respect accorded to no other piece of literature, because men have believed that in it we find nothing else than the very word of God. So absolute was this veneration in times past that it has amounted almost to idolatry. If angel hands had written its pages, if God himself had bound it into a volume, the Bible could not have been held in higher honor or in deeper respect, and so perilously close did this honor and respect verge upon idolatry that men came to think that the Book in and of itself had some peculiar charm apart from that which lay within its pages. And the time is not very far back when certain honest, God-fearing men used to put the Book out on the doorstep to frighten away any evil spirits that might be in the neighborhood. And the time is not very far past when it was thought that by opening it at random anywhere one could pick out a text that would have some special bearing on one's own life. By a kind of divination or sorcery one was supposed to find in it something that would guide at the particular moment to a solution of the particular problem at hand. You remember in Tennyson's poem, "Enoch Arden," how he makes Annie in her despair and fear and sorrow over the loss of her husband open the Book at random to the passage "under a palm tree." That was a sample of the way in which the Book was used, and while it was not universally thus used, yet it is true that the Book came in the generations behind us to be regarded as the final authority on all questions of human life, moral, religious, political, scientific, historical and anything that did not square with this Book must therefore and perforce be rejected. That spirit is still abroad in the world, though in a limited degree, although it was less than five years ago that a certain minister in this city told his congregation that because the Bible taught that the world was made in six days, and modern science said it was made in millions of years, that if he had his way he would throw all science out of the public schools. Such things are being said yet, although the majority of men have come to a different attitude than that held a generation ago; for, during these fifty years that lie behind

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us there has grown up in the world a so-called critical spirit, and nothing has escaped it. Even this venerable Book with all its authority and tradition could not ultimately escape the searching analysis of this ruthless inquiry after truth. Men came to say, "If we can study all other literature in the world, we can study this, too." And they began to study and to search and to delve and to dig within its pages, and unfortunately for the world and for Christianity the men who began that analytical and critical process were men who were hostile to religion and the Christian Church, avowed infidels, some of them atheists, all of them materialists. The result of their critical study and analysis was given to the world in such a way that it was flung into the face of the Church as a challenge. And the forms in which these discoveries were put and the language in which they were conveyed were unsavory, to say the least, to the good taste and to the fine spirit of the bulk of Christian men and women. It is not strange, of course, that the moment that these statements were made they were assailed by the "defenders of the faith," and it is not strange that the Bible became ultimately the storm center of discussion and that men wrangled and argued and discussed and disputed until they were red in the face over the questions of Bible authority and Bible inspiration and Bible authorship and history and archaeology and the like. But the storm has nearly passed, the great controversy is nearly over, and we are aware now as we look back upon it that it was not the Bible itself that was the object of attack at all; it was the theories that men had raised up about the Bible. It was not the Book that was being destroyed; it was the ideas that men had built up about the Book. It was not the inner fortress of truth and faith and hope that had been destroyed; it was simply the outer breastworks that men had made thinking to defend it against its enemies that had fallen one after another before the assault. And, strange to say, out of the controversy and storm and difficulty there has come a Bible not changed, for it could not be changed, but a Bible much better understood, much more influential, much more reasonable in its appeal, and with a vastly larger interest to a larger circle of men and women than it ever held before. Bible study has been revolutionized. Bible criticism, so-called, has

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become world-wide; and thousands of men who never opened the Book in all their lives, men whose interest in it was tenuous at best, have come to be ardent, earnest, profound students of Scripture. And, outside of the Church, in circles that are not at all ecclesiastical, this Book has come to have a larger and larger hold, and the reason it is being studied so widely is not because of the Church's propaganda or because missionary colporteurs are distributing it in foreign lands; it is because larger numbers of men than ever before have come to have an interest in it and are reading it for themselves with a new zest.

And I believe, with the new understanding now of the Book, if we are to comprehend what has taken place in the thought life of the world about us in relation to this Book, we shall needs look for a moment at the idea of the Bible that prevailed when this great storm and controversy began fifty-odd years ago. It was the idea of the Bible that most of us older people here were taught in our earlier days; it was the idea of the Bible that was pronounced from the pulpit all through my childhood; it was the idea of the Bible taught in the Church school all through my earlier days. The idea was exceedingly simple, very concrete, very plain. It held two essential ideas: First of all, the Bible was an infallible authority, infallible in word, in fact, in teaching. Within its pages, bound up in this Book there were contained a vast number of words, all of which were inspired and absolutely infallible, every word being inspired. Also, every fact here set forth was absolutely true, scientific or historical. And, last and most important, every truth enunciated, every teaching set forth, was regarded as having upon it the seal of Almighty God. And the second claim was that the Book as we have it was of equal value in every part; that you and I could pick up the book in our hours of meditation and prayer and we could open it to Kings or Isaiah or Matthew; no matter where, and we would find something that bore necessarily upon it the authority of God himself to teach us what we ought to know, and we were to accept it as of equal value from beginning to end. That was the teaching upon which I was brought up, and I doubt not it was the teaching upon which you were brought up. It did honor to our reverence for the Book.

It was a very easy theory to maintain until, and

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only until, one began to think. As long as one does not think and as long as one does not reason this theory is perfectly plausible and easy to believe, but the moment that you begin to exercise that reason that God has given you and ask questions, in that instant faith in this kind of doctrine becomes increasingly impossible. Only the other day here in Long Beach at a religious convention a certain man said that an interrogation point always reminded him of the devil because the devil was the first one in the Bible who asked questions. He did not finish his statement, but I suppose he meant to say that all questions were of the devil and any man who asked questions was not a Christian. That was the same spirit that brought poor old Galileo before the Inquisition and burned Servetus at the stake. But I do not believe that in this twentieth century that kind of fettering of the mind will go. I imagine that the people before me in this congregation are pretty capable of thinking for themselves on most questions and that they do not propose to let anybody tell them that they must not think.

The moment that you begin to ask questions you are confronted with certain difficulties that are insurmountable, for, first of all, the Bible is not infallible in word, and that theory breaks down instantly. In the margins of our Bible, along the sides and at the bottom there are a lot of alternative readings called variants. I suppose most of us pass them by. They run up into the thousands. They mean that the translators of our Bible were in doubt as to whether to render a certain verse in one way or another, and, having rendered it in one way that seemed to them to be best, they have for the sake of accuracy given the other reading. Which of them is right? Unfortunately, also, for verbal inspiration, there are two very plain facts that cannot be evaded. One of them is that the Bible was not written in English. Most of us are aware that the Book was written in Hebrew and in Greek and has had to be translated, and any of you who are acquainted with any foreign language know that you cannot translate a foreign language literally from one language to another. There are phrases that are impossible to translate literally. Not only so, but the long story of the transmission of this Book makes it impossible to believe that what we have here is absolutely in-

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fallible, without mistake in its every syllable and word and punctuation point and letter; for it has come down to us through thousands of years of history, copied and re-copied and re-copied again and again, and we have not one single copy in existence of the original books of our Old and New Testaments. The oldest extant copy of the Old Testament was written in 910 A. D., and the oldest copy of the New Testament was written in 325 A. D. Therefore, in one case there are 300 years and in the other case 900 and more years between the original books and the copies we possess. How can any man prove that verbally this book is infallible? The whole theory breaks down at once because the facts will not support it.

All this, you say, is of no importance, we still can hold to the infallibility of the facts. Unfortunately, here, also, we find ourselves confronted with strange things. In the book of Daniel, for example, one of the chief characters was Belshazzar. We are told that Belshazzar was the king, that he sat upon the throne. You remember his wonderful feast, the story of his drunkenness and how the gates of his city were battered down and he himself was led away to captivity and death. Well, that story was all right so long as we knew nothing about contemporary history; but in these past fifty years we have examined the records, and we have now gotten to the bottom of that whole story of that long period that is narrated in the Book of Daniel. We find that Belshazzar was never a king; he was only heir apparent to the throne. We find that the man who captured the king and carried him away was not Darius, but Cyrus the Persian; in fact, we find that the whole story was untrue, a perversion of the facts. It is as near the truth, perhaps, as the man who wrote it knew, but in the light of certain historical statements it cannot be held any longer as infallible history. Then there are scientific statements that somehow do not square with the facts, the best known being the statement in Genesis that the world was made in six days. This is, of course, impossible, and so an absurd theory was devised to square this statement with modern science. We are told that since geology has shown us that it cannot be possible that the world was made in six days, that the days are periods and that the periods correspond to geologic ages. We will hear on the platform an eloquent speaker trying to prove that

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fact, and he tells us that the first day and the second day and the fourth day and so on correspond to ages of geologic time, covering millions of years. All that is well and good; possibly it is true; possibly the day is only intended to be a figure of speech; but here is our difficulty: As we step from the last verse of the first chapter into the opening verses of the second chapter we find that the Lord having made the world in six days, rested on the seventh day. Now, if it true that the days represent periods of millions of years, how about the seventh day? Is that not millions of years long also? Such a conclusion to which we are inevitably driven shows the utter absurdity of the explanation. The true explanation is simple. The writer was ignorant of science. To the Hebrew the world was very, very small. Six days was long enough for God to make the world in. He knew nothing of geologic time. And then, because God rested on the seventh day that day was set apart as a day of rest and worship. For the childhood of the race it was simple enough as a story; but when you and I begin to prove it as science we are involved at once in a whole maze of contradictions.

Well, all this may be passed by and you and I may say that that makes no special difference; that we can still accept the Book even if it be not accurate in scientific statements, because we know that it is accurate in truth, that its teachings are the teachings of God. Well, unfortunately, here, also, we are confronted with some problems, the crucial problems of the Bible. You may get around the first and the second difficulty, but I do not see how you are going to get around the third. It may be a matter of no very great consequence if the Bible be not infallible in word or fact, as long as you can believe that its teachings are God's teachings to men. Now I am going to read to you from a book that I think is pretty nearly obsolete. It is shelf-worn and yellow, but it is a book that caused a tremendous stir in its day, written by a man who forty years ago saw the flaw that lay in this whole argument and sought to expose it not in a spirit of friendliness, but hostility. Cynical, keen, brilliant, humorous, this man did more damage to the cause of Christianity than any man that ever lived on this continent. He gathered together some Bible teachings, and I want to read some

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extracts to you that you may look through the eyes of an avowed infidel who attempted to make ridiculous all of the mistakes not only of Moses but of the Bible:

"But they say that the Bible is morally inspired, and they tell me that there is no civilization without this Bible. Is there a woman here who believes in the institution of polygamy? Is there a man here who believes in that infamy? You say: 'No, we do not.' Then you are better than your God was four thousand years ago. Four thousand years ago he believed in it, taught it and upheld it. I pronounce it and denounce it the infamy of infamies. * * *

"I have no love for any God who believes in polygamy. There is no heaven on this earth save where the one woman loves the one man and the one man loves the one woman. I guess it is not inspired on the polygamy question. Maybe it is inspired about religious liberty. God says that if anybody differs from you about religion kill him. He told his peculiar people, 'If any one teaches a different religion kill him.' He did not say, 'Try and convince him that he is wrong,' but 'kill him.' He did not say, 'I am in the miracle business and I will convince them,' but 'kill him.' He said to every husband, 'If your wife that you love as you love your own soul says 'Let us go and worship other gods' then 'Thy hand shall be first upon her and she shall be stoned with stones until she dies.' Well, now, I hate a God of that kind, and I cannot think of nearer heaven than to be away from him. A God tells man to kill his wife simply because she differs with him on religion!

"Maybe this book is inspired about war. God told the Israelites to overrun that country, and kill every man, woman and child for defending their native land. Kill the old men? Yes. Kill the women? Certainly. And the little dimpled babies in the cradle that smile and coo in the face of murder—dash out their brains; that is the will of God.

"Then, if it is not inspired about these things, maybe it is inspired about slavery. God tells the Jews to buy up the children of the heathen round about and they shall be servants for them. Do you believe that it is right—that God made one man to work for another and to receive pay in rations? Do you believe God said that a whip on the naked back was a legal tender for labor performed? Is it pos-

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sible that the real God ever gave such infamous, bloodthirsty laws? Do you believe that God ever turned the dimpled cheeks of little children into iron chains to hold a man in slavery? Do you know that a God like that would not make a respectable devil?"

If every word in our Bible is infallible, how are you going to answer Robert G. Ingersoll's arguments in his "Mistakes of Moses"? There is no answer if you hold the infallibility and verbal inspiration of Scripture. There were a lot of men who tried to, and they all failed but one, and that man was a broad-guage man, who had been excommunicated from the Presbyterian Church, but who had come to understand the truth that this Book was a book in which there was an evolution from lower to higher—that it was not all alike. That God of the ancient Israelites who said, "I will kill your enemies" and that bade them to dash out the brains of the Babylonian babies on the rocks is not the God of the Jesus who said, "Love your enemies; do good to them that despitefully use and persecute you."

And in between the days of Robert G. Ingersoll and our own the world has come to the acceptance of a great idea, about which I have been trying to tell you these last two Sunday mornings. You may deny it if you please, but I say again that the world has almost universally adopted the doctrine of evolution. What has it done for the Bible? Well, first of all, it has applied the very idea itself to the Book, and it says to us, this Bible is the record of the evolution of a race under the education of God. They grew in their intellectual outlook, they grew in their moral understanding, they grew in their religious vision. And how wonderfully plain it becomes as we turn back and see how man begins in those early stories of the Bible as a rude animal, with brute instincts and low tastes, who is willing to have a whole harem about him and rejoices in his lust; who was glad to have a God sanction murder and tell him to go and kill his enemies. But as humanitarian instincts came little by little man began to understand that God did not want that sort of thing. God had not changed, but man came to understand God better, and the moral sense had been growing. It is possible now for us to take the laws of the Hebrew people and to study them in their chronological development, and it is a most interesting study to see

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how, under the impress of the divine spirit, those Hebrews gradually changed from their early bestiality and brutality into people of humanitarian instincts, until it is safe to say that the Jew has taught the world what humanitarianism is. It was my privilege in the city of Chicago to visit several times the great Jewish orphanage, and that Jewish orphanage became in our time the model for every other orphanage in the world. The Jew has learned the lesson of humanity and kindness. And when we step into the chapters of the New Testament from those early days we find that men have learned much about God. The God of Abraham and the God of Jesus Christ are not the same. The God of Abraham is like the first little bud upon the tree in spring time. The God of Jesus Christ is the full flowering of the spring itself. All the conceptions of God, social, moral, governmental, family, religious, every conception that came in those early centuries, are all gathered up in the idea of God that Jesus presents, and as we look back to the dawn of that Hebrew history we see how little by little, by painful, onward steps, men were brought nearer and nearer to the great concept of God that Jesus Christ presents us in the Gospels. My friends, I do not see how any man or woman can read this Book with this thought in mind at all and not see how the Book itself shows on every page that it is a progress from beginning to end to culminate in the revelation of God that came in the life and person of Jesus Christ. And if this be true, how simple all our difficulties become, how easy they are to understand. Why are there mistakes in our Bible? Why are there these errors of fact? Why are these these laws and customs low and trivial? Because they represent in each case the limited understanding, the small outlook, the low moral sense, the little vision of the early times. When we pass out of those times into the times that follow we see how God has been leading his people on. This Book is not an arsenal of texts to be hurled at men. It is rather a Book of Life, showing us God in the life of a whole race, gradually bringing that race out of the beast life into the likeness of himself. By sacrificial systems, by ceremonial systems, by prophetic teachings, by priestly sanction, by the word of the wise men, God was gradually drawing that race nearer and nearer to himself. And this

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wonderful old Book, arranged as it can be arranged now in its chronological order, shows us so plainly its process of growth that we see that evolution is the key to the real meaning of the Bible.

The evolutionary philosophy has made it plain, also, that there is in this Book inspiration, but an inspiration not of words, but of men. For, if we believe that God is the transcendent God who dwells outside his world and that he only occasionally visits it in a miraculous way to thrust himself into it, we shall have to believe that revelation is objective. But if you and I believe what evolution has shown us, that God is in his universe from center to circumference, that it is part and parcel of his thought and word, then inspiration and revelation are within and not without. They are a divine afflatus that takes hold of the spirit of a man and transforms him from within. Therefore that inspiration that God gives is not of the outward word but of the inward spirit. And what we have in this Book is not a record of commands, promises, words of God at all. It is not a record of what God said; it is a record of what God did. It is not an infallible set of sayings at all; it is rather the story of the way in which God inspired life after life, soul after soul, personality after personality, lifting them out of the mire into some semblance of the God-head. Even Jacob, low in his cunning, shrewd with a shrewdness that is not justifiable, becomes Israel, because in and through all his meanness and smallness he has caught a little comprehension of what God is. Peter, impetuous, impulsive, headstrong, fickle, a man of moods and temperament, becomes the Rock, the strength and the confidence for the early Church. We have stories from Genesis to Revelation of men and women who are touched by God and made over into some likeness of himself; and, as I have said to you before, I do not care whether you know and can repeat for me word for word this book, that book or the other book of the Bible, or this chapter and that chapter; if you only have come in touch with the men and women behind the words of the book! It is much more important that you and I should find out who Paul is and live with him and fellowship with him and share his perils and his privations, live with him in prison and hear his final swan song, "I have fought a good fight, I have kept the faith,"

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than it is for us to understand all about the theology or the doctrines of the Pauline Epistles. And it is vastly more important that you and I should find and know for ourselves as Saviour and Lord this Master Jesus Christ, who is continually seeking for us, than it is that you and I should be able to repeat all the words of the Gospels. They mean nothing if we have not found the One behind the sayings who spoke them. And I say to you that this Book becomes infinitely more precious when we understand that the inspiration is of men and not writings.

And last of all, we have come to comprehend that there is for all men a new faith possible, a faith in which reason and revelation go hand in hand, where a man does not have to stultify his mind or throw away all that he has learned in order to keep his faith in the Christian religion. May I say that this is a matter on which I speak with some passion, because I personally have been through what I call the "great dilemma." I had been brought up in my boyhood days under just such teachers as this man who said in Long Beach the other day, that to doubt or question was wrong. I had been taught that this Book was infallible in every part, and when my inquiring mind began to search and ask questions and I went for light to those who ought to have given it to me I found only darkness. My mother had destined me for the Christian ministry. I remember very distinctly that I went to the Theological Seminary under silent protest, because in my heart of hearts I did not believe the Bible any longer. There were things in it that I could not accept and could not understand, and I could not stand up and say I believed them when I did not. Fortunately for my peace of mind and faith I came into touch with two men who had seen these things as they had been affected by evolution's philosophy and ideas, and these men led me out into the light. They showed me that the whole theory that men had built up about the Book was utterly false. They showed me that there was no such thing possible as an infallible book and a verbally inspired book, and they led me to see that its authority was something that could only be found in its supreme moral teachings, that its purpose was not scientific but moral, and that its inspiration was not of the word but of the person. And as I came to think of it and ponder it and study it I began to

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understand many things that had hitherto been hidden and dark, and I found that I had unconsciously believed in this new view of the Bible all the time. If I could have in my hands at this moment your personal Bible, the one perhaps that your mother gave you and that you honor and cherish and revere, I know I would find it opening easily at the Psalms and at the 14th chapter of John. I am sure that some of the Epistles like Ephesians and Philippians and Colossians would be pretty well thumbled and dog-eared, and I know that some parts of Isaiah you have read with deep interest. But I am almost equally as positive that I would find other parts of your Bible as clean and fresh as when it was first given you. Although you profess to believe that it is all alike from cover to cover, you do not believe it at all, because you do not read it in that way. You read only those portions of Scripture that to your mind appeal to you as true and from God. I do not think that you read Leviticus. I doubt very much that you read Jeremiah. I am almost certain that Nahum and Habakkuk are never read by you. In your own practical experience you have been demonstrating unconsciously the truth of all that I am saying to you this morning. As I look back on my own experience I realize that unconsciously I had been believing that the Bible was an evolution; that I had been taking for my own study and thought and my own personal experience that which marked the crown and not the beginning of the process. And while there is much in this Book that always will be difficult to understand, while there are parts of it that are too coarse to be read in a mixed company, and there are parts too crude to be accepted by men, all that becomes perfectly simple and easy if we understand that in these parts of our Book we are dealing with the beginnings, the formative process, and that we can find in the Psalms, in Isaiah, in the Gospels and Epistles that which marks the culmination of the revelation. How simple it all becomes, how easy it is, and how the infinite problems that perplexed us at every turn under the old conception disappear. I say to you frankly and honestly I should not be preaching in a Christian pulpit today if God himself had not led my feet into this new way, if God had not helped to bring peace to my troubled mind by giving me this new grasp on the

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old, old Book. And now let us remember that the Book is just the same; it has never been altered; as it has always stood it still stands; it is only that we have changed our point of view; for the Book never claimed these things for itself. Nowhere does it claim infallibility or absolute accuracy. And the Bible stands before us in a new light, as Evolution presents it, showing us the Book as the wonderful story of the progress of God's spirit working in the life and the conscience of a nation set apart to him and culminating in the bringing into the world the flower of that process, the flower of Judaism and the bright consummate flower of humanity, Jesus Christ, whose words and whose deeds are the crown of this great volume.

And so I hope that you will read the Book, this Book that has been wet with your mother's tears, that has been the inspiration of every reformer and of every man of God since Christendom began, this Book whose words and phrases have been sung into our hearts, this Book that is so infinitely precious, that you will find its jewels of gold, that you will find its purple and fine linen, and that you will be able to leave its dross and its lower elements aside and forget and care not that they are there, because after the root has died, after the stalk has perished, you have the flower. That, then, it seems to me, is what Evolution has done for us today; it has made a new Bible. And if Robert G. Ingersoll should come back again in the flesh he would find no audience among men and women who hold this conception of Scripture; for all his sarcasm, his mordant humor would fall on deaf ears. We care not if all the words in this Book are not infallible. We care not if its statements of science and history are not always accurate. We care not if there be low moral conceptions here and there, for we know that they mark simply those elements of the growth of men toward higher life that have been sloughed off, as he has developed in knowledge and in grace; and we can take what is contained here in this great New Testament in the words of Jesus and John and Peter and James and Paul, and if all the other sayings of the Book were destroyed, we would have in them alone all that we need to live by and to die by.

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IV

THE ASCENT OF MAN

"I will give thanks unto thee, for I am fearfully and wonderfully made. My frame was not hidden from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth."
—Psalm 139:14-15.

"For I delight in the law of God after the inward man, but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members. O wretched man that I am! who shall deliver me out of the body of this death?"
—Rom. 7:22-4.

We have sought to trace together in these previous addresses the influence and effect of evolution, first upon our outlook on the universe, then upon our conception of God and lastly upon our view of the Bible. This morning I ask you to think together with me as carefully as we can of the influence and effect of this same doctrine on our conception of man.

First of all, evolutionary science declares that man physically is evolved from lower forms of animal life. It is not a pleasant doctrine to accept. It is one against which a great many people rebel. It seems to us that this body in which we live with its symmetry and harmony and beauty is in itself a perfect thing. It seems to us fitting that we should believe that each human body that is created in the world is created perfect and complete by God. We do not like to think that this body in which we live may be the ultimate fruit of a long series of gradations from lower to higher forms. It is easier and perhaps more pleasant to think that the body of each man and woman is created by God. But there are some plain, simple facts that have been proven by long analysis and by careful examination just as completely as in mathematics we can prove that two and two make four, which compel us to believe that the human body in which we live is the end and goal of a long process of evolution passing back through millions of years; and the proof lies in two facts.

The first is the fact that embryology presents us, that the human body in the prenatal stage of existence passes through every form of animal life below us. It is unincellular first, then for a time it closely resembles the polyp, then it comes to approximate in turn the life of the reptile, the fish, the bird, and finally becomes vertebrate, mammal, and in the last stage it becomes man. Now these processes of the prenatal stage of man's life are very rapid. Some of

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them are passed through in a very short time, some take a longer period, but that these processes are present no man in his senses can deny; and if you care to take any book on embryology and look at the pictures of the embryo of man, of the fish, of the dog, of the rabbit, of all these forms of life below us, I think you will say with me as George Romanes points out in his book, that it is impossible at certain stages to distinguish between the human embryo and the embryo of lower forms of life. So that here is a stern fact, which we have to face and answer as to why this strange gradation takes place during the prenatal stage of human existence. Then, in the body in which you and I live and move and have our being there are at least seventy "vestigial structures," scaffolding, at it were, left behind in the process of body building, elements of our body that were once organs or had some specific use in the lower stages of development, but are now not evolved into human form. As I have said to you before, the best known is the vermiform appendix, which has absolutely no function in the human body today. These are facts which stand before us and prove to the hilt the theory of physical evolution. We cannot deny them unless we deny the witness of modern science in toto; and while it is not proven yet and cannot be proven by the nature of the case, since we are dealing now not with individuals, but with men as a race, that what we see here in our human body is the fruit of a long process of development, yet the supposition is so plain and the conclusion is so inevitable that practically universally today it is accepted by the world of science as a proven theory that man's physical self, the human body in which we live, is the end of a long process of gradual development from the lowest to highest form of physical life that this world knows.

Now, it is also contended by evolutionary philosophy that just as man inherits from the past these gradations of bodily life and these relics of the past physical existence, so man psychically, in his mental life, in that part of him that is not physical, but spiritual, likewise has retained very clear evidences of the fact that he has developed here also, not in this case from lower animal forms, but from lower human forms, and the human mind, this mental capacity and the power that is in us all, is not

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something that is given us complete and perfect at birth; it is rather our heritage from hundreds of thousands of years of human life behind us. And psychology points out the fact, and experience verifies it, that every individual in his individual existence goes through the racial mental history. He begins knowing nothing. He gradually reaches out by the senses into the world about him; then as the sensory impulses are constantly registering themselves in his life he gradually learns how to use his limbs, how to make use of the faculties God has given him. The first attempts of the little child to walk may be beautiful to the mother and father, but they are really ridiculous, because there is no co-ordination of the action of the muscles. The little child has a difficult time learning to walk. When you and I walk there is no difficulty, because we have learned to control the muscles of the body. That is only one of a whole host of actions we perform from our rising in the morning until the day is over that are not native, but acquired. And, moreover, in our individual cycle of life we reproduce the life of the race. We begin with absolute dependence on the body, when the physical is all in all. We insist that the child shall be well-born, shall have good environment, good food, good physical training, and we properly think that the little babe needs the physical far more than the mental. Then there comes a stage a little further on where the body becomes the instrument of the mind, in which the spirit uses it as its tool. And then there comes, last of all, that further stage of existence where the body is a hindrance to the mind, where old age comes on and the faculties decay, sight becomes impaired, the action of the muscles is lost and it is hard for us to make use of this body, and to old men and old women the body is a hindrance. Then the psychologist points out that, just exactly as there are "vestigial structures" in the body that mark certain elements of the physical body that were once useful and now atrophied, so in the mind as well there are "vestigial structures" of the past mental life of the race. I want to read to you a few lines from the greatest living psychologist, a man who stands at the top of his profession, which I think will set before you with perfect clearness this fact which I am trying to present: "We are influenced in our deeper, more temperamental disposi-

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tions by the life-habits and codes of conduct of we know not what unnumbered hosts of ancestors, which, like a cloud of witnesses, are present throughout our lives, and that our souls are echo-chambers in which their whispers reverberate. * * * By looking inward we see for the most part only the topmost twigs of the buried tree of mind. The real ego is a spark struck off from the central source of all being, freighted with meanings that, could we interpret them, would give us the salient facts of its developmental history. Its essence is its process of becoming. It is not a fixed abiding thing, but grew out of antecedent soul states as different from its present forms as protoplasm is from the mature body. Every element has shaped and tempered it. Its long experience with light and darkness, day and night, has fashioned its rhythm indelibly. Heat and cold, the flickering of flame, smoke and ashes, especially since man learned the control of fire, have oriented it toward both thermal extremes. Cloud forms have almost created the imagination. Water and a long apprenticeship to aquatics and arboreal life have left as plain and indelible marks upon the soul as upon the body. Sky, stars, wind, storms, flowers, animals, ancient battles, industries, occupations and worship have polarized the soul to fear and affection and created anger and pity. The superficial phenomena change, but all the deeper roots of the soul strike down and back to a past that long preceded history." You can verify that in your own experience. I doubt not that those of you who are here have had instincts that are inexpressible which have come to you face to face with the great phenomena of nature, and which are the echo to you of the experience of some ancestral life far back in the distant past. And I think I may safely say that women are more subject to these than men, and to a woman particularly there come instincts and feelings that are stronger almost than life but which always remain inarticulate. They are the heritage from the soul of the womanhood of the race and repeat in each individual the experiences of unnumbered ancestors.

Now, if these two facts that Evolution states be true, and if humanity in body and soul is the product of evolution; if this human life that we live has come through long processes of development to its present status, then the third conclusion of Evolution follows

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that the evolution of the body is ended, and that the whole process of evolution today is the making of the human soul. Physically we are complete, perfect; indeed, we have been complete and perfect for centuries, and the physical life of the civilized man is on a lower plane than the physical life of his ancestors. We are not as strong or physically capable as our ancestors. Our senses are not as acute as those of the generations that are gone, and the total effect of civilization upon man is to lessen and diminish rather than increase his physical capacity. The savage can see more clearly, can hear more distinctly and his sense of smell is developed a thousand-fold more than in the case of civilized man. In our development, then, as human beings we have passed the end and goal of physical evolution, and the evolutionist contends that what we perceive now is the development of man psychically, mentally, morally, spiritually. If this be true, then the goal of all evolution, the end of this age-long process is the development, the culture, the growth of the human soul; and if it be true that we are not developed physically beyond our ancestors, that our physical life is fixed and static, but that our mental and spiritual life goes on by leaps and bounds, then I think we have before us the main statements of evolutionary science regarding man; that physically he is evolved from primitive forms of animal life to his present bodily status; that mentally he is evolved from former human life to his present status, but that while his physical life is fixed and unchanging, his mental, moral and spiritual life is still going on and on in an apparently unending succession of evolutions.

Now, all this sounds reasonable enough, and fair enough, and plain enough. It seems as though it might be believed by us all, but we instantly, after we have stated this doctrine, come into direct conflict with traditional theology. For traditional theology does not look upon man in this way. Traditional theology holds that man was created by divine fiat; that God said, "Let there be man" and there was man. There are two accounts of this story in Genesis—one that man was created by divine fiat, the other that God formed man out of the dust of the ground. But both are alike in their conception that man was created all at once. More than that, traditional theology says that man was created in the beginning

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perfect and complete, physically and mentally. The theologians of the past generations spent a great deal of time in amplifying the perfection of the mind and body of Adam, and one of them solemnly affirmed that Socrates and Aristotle were but wrecks of Adam; that Adam possessed a life so absolutely perfect that all men who have lived on the earth since his time are but wrecks indeed, degenerate descendants of a primitive perfect ancestor. Then traditional theology goes on to say that this perfect man fell by virtue of his sins from his high estate of innocence and perfection, and that because he transgressed and disobeyed the law of God he himself committed the "original sin," and that "original sin," by that act, was transmitted to his entire posterity, and because the race was in Adam potentially, or because the race was represented by Adam, or descended from Adam, that the whole human race since the days that the first man lived have been necessarily by virtue of his sin the inheritor of his guilt. The doctrine has been held under the name of "total depravity," and the theology of the past taught and still teaches that man enters the world imperfect; that man enters the world blighted; that man enters the world incomplete—because of the sin of Adam, as the old New England primer put it so simply:

"In Adam's fall

We sinned all."

Now, that is traditional theology. I am putting it very simply and concretely. There is a whole host of other doctrines involved, that make up a complex and elaborate system of thinking. Now, where did traditional theology get the basis for this idea? It derived it from the chapter of Genesis that I read to you this morning. The third chapter of Genesis seems to present this conception. It is a seeming explanation of the problem of evil, that problem on which the philosophy of all ages has broken its teeth. Why, in a world ruled by an omnipotent God, whom Christianity presents as a God of love, is there sin, sorrow, pain and death? Of course we can deny them and say that they do not exist, but most of us face the plain facts of life and know that they are here. And so the world has always been asking the question as to the why. Why is man born to trouble and sorrow? Why is human life blighted all the time by the shadow of death? Why is human character cor-

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rupt at its source by sin? And, going back into that third chapter of Genesis it seemed to Augustine and all the rest who followed as though in that chapter there was gathered up the very wisdom of God. They regarded it as actual history, as the authoritative account which God had told for humanity of the way in which sin came into the world and the fall of man. It came to have a tremendous influence on men, and the reason is very obvious. The story of the third chapter of Genesis is a matchless piece of literature. I am not certain but that I would say in its literary form it is the most perfect story ever told. But it is even more; it is a most wonderful picture of human life. The man who wrote it had a profound knowledge of human nature, and the third chapter of Genesis may truly be said to be the spiritual biography of every individual. We begin in our early childhood in absolute innocence and ignorance. There enters into our life an experience like as it were the first prompting of sin; we listen to that voice of temptation; we yield; we fall, and henceforth life has become to us indeed an existence of hardness and sorrow. We are shut out of our Garden of Eden, and we walk in a hard, stern world. It is true that this story of Genesis squares itself almost perfectly with the actual experience of each individual in life, so it is not strange that it has come to lay such a hold upon human thought. Yet it is, after all, nothing but speculation; for the problem of evil is not yet settled, and the third chapter of Genesis does not give the final answer. It is a story, and nothing else. As I read it this morning I hoped you would note that and feel it, for if we found in any other literature on earth a talking serpent, a fruit that would convey the knowledge of good and evil, a garden sacred and magic, we would know what to call it. We would not call it history; we would call it story, myth, parable. For myself, I prefer to call it the parable of the Garden of Eden, because it is not a story told for the sake of telling it, but a story with a purpose, like Jesus' parables of the Good Samaritan and the Prodigal Son. And as we come to find, in addition to the fact that it seems to be story, that the myth of the garden is found in the literature of other peoples of antiquity, almost in the same exact words, we are forced to the conclusion that it must be not history, but story; that it is really the spec-

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ulation of some unknown writer who cast his speculation in story form rather than in philosophical form. And as the final evidence that this Genesis narrative is speculation rather than history, I refer you to the striking fact that although Paul takes it up, and after Paul, Augustine, and after Augustine, Calvin, and after Calvin, all the other theologians of the world, because it is so fascinating a subject to speculate upon, yet the supremest Teacher of the world never mentions it. There is not one word about Eden, not one word about Adam or Eve, or about the Fall, in the entire teachings of Jesus Christ; for Jesus was concerned with the fact of sin, the ugliness and the awfulness of sin, the cure of sin, the salvation from sin; but the theory of sin did not matter to him at all. With that practical-mindedness that characterized Jesus' entire teachings he leaves men to speculate forever as to how sin came into the world. All he wishes to do is to make plain that sin is here, that it is the chiefest enemy of mankind, and that he came to die upon the Cross to save men from it. He says nothing about the garden, about the talking serpent, about the cherubim and the sword. Jesus ignores the Genesis story utterly; and I think we may wisely follow his example.

Now, evolutionary philosophy holds, to restate its conclusions again, that man is the result not of a single act, but of a long, long process; that man, body and mind, complete as he is, is not the product of a single creative act of God, as theology holds, but that he is the product of a process that runs through millions of years. In the second place, evolutionary philosophy holds that man was not created perfect, but that man was imperfect. Traditional theology says he was perfect and has become imperfect; that he has gradually retrograded through the centuries. Evolutionary philosophy says that man was incomplete and is gradually becoming complete.

It is obvious, then, that traditional theology and evolutionary philosophy in their thought regarding man stand at opposite poles. So much is plain, clear, definite, and you and I will have to take our choice as to which point of view we prefer, whether we prefer to believe traditional theology and the implications that are born of it or whether we prefer to believe what evolution teaches us of the growth of man from little to great, from small to complex and

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from imperfect to perfect. But, please let us remember that after all it is nothing but speculation on either side. We do not know, and we never shall know, what the answer to these old problems is. We are simply guessing, that is all, and the traditional theologian is guessing just as much as the evolutionist; and you have a right to believe which ever you wish. The facts of evolution regarding our human body are proved, and I think the facts of evolution regarding the development of the mind are true; but as to when sin came into human life, as to when the human soul originated, as to when man began that process of man in this gradation of evolutions we do not know. But if you care to go into the question for yourself, if you are interested enough to follow the speculation further, I hope before you finish your thought on this subject that you will read the works of the greatest American philosopher, John Fiske. If you read those two exquisite little books, "Through Nature to God" and "The Destiny of Man," either one of them will present you with some remarkable theories that Mr. Fiske has worked out, and I think they are very reasonable presentations of the whole subject in a very explicit form.

In closing may I say a few words as to the reasonableness to me personally of the evolutionary as over against the traditional view? First of all, it avoids dualism. The danger of the old theology was that it had to create another being than God to account for the entrance of sin into the world. Sin, according to the old theology, is external. It dwells in certain sentient beings that are the direct instigators of evil, a system of demoniac agencies. There has been developed a great system of thinking around this thought, and men and women have been prone to believe that there was nothing of evil that could come into their life but what came through suggestion from some outward source. This was largely identified with Satan. Most of the medieval literature, art and drama is saturated with the idea of a being of demoniac power and devilish purpose who stands almost on a par with God. And the post-Reformation period held it with equal fervor. Martin Luther believed it. You will remember that he was at one time so tempted by the devil that he hurled his ink bottle at him. If you wish a presentation of it read Milton's "Paradise Lost" and you will see how

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profoundly that idea laid hold upon the modern world. But there is a tremendous danger here, the danger of dualism, the danger that you and I will think that Satan and God are at war with each other, and, while we believe in the ultimate conquest of evil, still I say to you that the evolutionary philosophy is preferable because it marks a return to absolute monotheism, to a belief in the one God. We believe that God is in and through and of his whole creative world, that there is no such existing being as Satan, that God is responsible for all that goes on in human life and in the universe about him, and we return to the monotheism of the ancient Old Testament Scriptures and to the exaltation of the idea of God that we find in the Psalms and Isaiah. As a matter of fact, the whole doctrine of Satan, of the devil and his angels, is the product of that period of spiritual decline, of moral retrogression that lies between the Old and the New Testaments.

And we conceive, in the second place, that this evolutionary philosophy expresses for us as nothing else can the conflict between the two natures in man which we all of us feel. Paul expresses it in that text of this morning when he says: "But I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members." Every man or woman who has had any experience of life is conscious of this. There seem to be two natures, the higher and the lower, the spiritual and the physical, eternally struggling for supremacy in us, and evolutionary philosophy holds that what we have here is the conflict in every individual being between animalism and the spiritual; that all those promptings of pride, of carelessness, of greed, of selfishness are things that come to us from a lower level.

In the third place, it holds that sin is the prompting of this lower nature, that as man grows and develops his higher life makes his former lower life sinful. "Gluttony is not a sin in a hog, the greater the glutton the better the breed. Combateness is not sin in a bulldog, the better the fighter the better the dog. Carelessness is no sin in the birds, for the more careless the life the sweeter the song. Selfishness is certainly no sin in the bees, for the more they gather of honey in the hive the better bees they are." But when we step out of the animal life into human

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life then these qualities of greed, of fighting, of carelessness, of selfishness become sin. In the little child we regard selfishness and gluttony as mere peccadillos, but when the child emerges into more mature experience we hold that child strictly accountable for those acts. We all of us recognize, then, that in the life of man there is this constant conflict between the higher and the lower, that sin is the prompting of the lower nature, and that virtue comes by the conquest of that temptation.

So, we say, in the fourth place, that temptation is from within and not from without; that our temptations are not from Adam or the devil. We cannot blame either of those things for the sin we commit. It is pleasant enough to say that our ancestors committed sin and that therefore we are not responsible. There is a subtle danger here of the shifting of responsibility. But evolutionary philosophy tells us in very plain, stern words that our sin is from within; that it is part of ourselves; that it is the lower nature in all of us striving for the mastery. And when a man stands before me and says that evolution has taken away all the reality of sin I know he speaks without knowledge. For sin has become an infinitely more terrible thing when one is able to see that it is something that is born in man, the product of ages that lie behind him of growth, that animalism that still is in him and not yet conquered; that it is not the product of some external agency for which he is in no way responsible. The old theology drove many men into a kind of fatalism, so that thousands of men say, "I am born into the world and I am tempted by the devil. I did not ask to come here. I did not ask to be born into this kind of a world. I am not responsible for the promptings of evil that come from some Satanic being that God permitted to exist." Such men feel that they are not to blame for their sin. But when you can show men this other philosophy it makes an entire difference in their viewpoint. For all sin is selfishness, the prompting that in early racial life was proper self-preservation and the struggle for existence, by which the race developed strength of body and life. But when the soul came into man a new spirit of love, which sought the good of others, was born and selfishness became sin. So in each man the lower nature prompts to selfishness, the higher

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to unselfishness, and our sin exists in our yielding to the lower rather than to the higher nature. No matter what our status be there is always that conflict possible, and you and I sin when the lower nature conquers, and we are victorious and become virtuous when the higher nature conquers. How simple, how profound, how searching this makes the whole doctrine of sin.

Last of all, the evolutionary philosophy presents us with the idea that the world is becoming better instead of worse. It believes that away back at the beginning of time, when the worlds were in process of formation, that a cosmic development began which is still going on, and that as God made at the beginning that primitive nebulous mass into the forms of inorganic life, and then after the dawn of the organic life through gradation after gradation, he brought physical life itself to its ultimate final perfection in man's body, so God, likewise, when man began as a sentiment being, began another and final stage of evolution, which is the climax of the whole creative process, the making of a soul. And we can see that this process will only be complete when all humanity has become saturated with the truth and the purity and the love and the grace that is in God himself, and that we are steadily and slowly and surely as a race working our way out of the mire and making our way to the heights, is the sublime philosophy of evolution. You deny it? My friends, we are better than our fathers were. Not individually, perhaps; I know that sin is still here and that men and women still are falling all the while from their high estate; but I do believe that the race has progressed, and I point you to two illustrations: When the world war began there was issued by every government of the world a series of books, whose one purpose was to justify that country in making war. The first time in history that any nation ever tried to justify itself in making war was in the year 1915—and why? Because the growth of social passion and the desire for social and industrial justice has brought into the world a new spirit, and by that spirit the nations must be judged, and the nations knew that it was up to them to show to that conscience that had been created in humanity that they were right and justifiable in making war. And the second illustration is from this same period. The

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commerce of the world has been opened, the granaries of the world have been opened, the purses of the world have been opened, and hundreds of millions—yes, billions—have been expended in these last five years by all classes and conditions of men, not for themselves, but for others. The starving, struggling, despairing peoples of the Oold World have had poured into their laps the very riches of humanity, and you and I have been giving our money and our wealth to men, black and red and yellow, of every race and condition and clime that the earth knows. For the first time, also, we have come to some consciousness of the solidarity of the human family and of the brotherhood of the human race, and yet you say to me that the world is not better. I know all the hatreds of war. I know all the bitterness and animosity it has engendered, and yet I say to you that, after all, humanity is becoming more just, more pure, more gentle, more kind, with each succeeding generation; and the evolutionist who believes in Christ and in God believes that in and through this long, long process of life God has been at work in evolution. It is His method, and the ultimate result, the final goal of the long process is the culture of the human soul and the development of the spiritual faculties in the individual and in society. It is an optimistic outlook that the evolutionist holds forth; for he believes that some day truth, purity, honor, justice will prevail, and that the kingdoms of this world will become the kingdoms of our Lord and of His Christ and that He shall reign forever and ever King of Kings and Lord of Lords.

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V

THE "FAIRE FLOWRE" OF HUMANITY

"In the beginning was the Word and the Word was with God and the Word was God.—In him was life and the life was the light of men.—And the Word became flesh and dwelt among us."

—John I (passim.)

"And the life was manifested, and we have seen and bear witness and declare unto you the Eternal Life which was with the Father and was manifested unto us."

—I. John 1:2.

"Behold what manner of love the Father hath bestowed upon us, that we should be called sons of God; and such we are."

—I. John 3:1.

No man can fail as the horizons of his life broaden and the knowledge of life itself deepens to realize that the greatest force in the world is the force of personality. Great causes are only made possible of achievement when they become incarnate in men. Great movements look back for their beginning and inspiration to some strong personality and forward for their success and completion to some other strong personality. And by common consent the greatest personality of the ages of ancient or modern times is Jesus Christ. All ages, all climes, all conditions, all peoples are one in their adoration of Him. He has touched art, poetry, law, custom, with his spirit to transform and transfigure men; and wherever Christ has gone human institutions, human life, have become something different. And of all the forces of the world that are making for the higher life of men Jesus Christ is the strongest and the most gentle.

"To Him the first fond prayers are said,
Our lips of childhood frame;
The last low whispers of our dead
Are burdened with His name."

Indeed, Christianity is Christ, is simply the projection of His personality across the centuries. This is the great fact of Christ, that all men must face, and answer, if they can for themselves that question of the New Testament: "What think ye of Christ?" Analysis of his person, of that mysterious personality that was his is worse than futile, but every man ought for himself, not only for his thought but for his life, to understand what place Jesus Christ holds in the life and the history of the world. Therefore this morning, standing once more before that fact of

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Christ, I ask you to think with me of the conclusions, the statements of belief of the Christian evolutionist regarding the place of Jesus Christ in history and life. What has evolution to say regarding this supreme fact of Jesus Christ?

First of all, Christian evolution holds that the historic Jesus came at the end of a long process of revelation, "in the fullness of time," as the crown of that process. We are told in the opening chapter of John's Gospel that "God was the Word." The phrase occurs again and again. It is somewhat occult and mystic to us, but the meaning is simple enough, nevertheless. The supreme expression of personality is the word, the language, the utterance of the voice. In no other way can man communicate with man. Books are nothing but written words; and so that figure of speech is taken by many and many a writer of that past time to express for us the supreme outgoing of personality. The word of man is the most perfect expression of himself, and so the word of God is the most perfect expression of God; and we are told in that same chapter that this Word was "in the beginning" and that from the very dawn of time itself God was a Word always trying to make himself known to men, continually seeking to reveal his nature to men, but hindered, held back, confined, limited by the understanding and perception of man himself. In those early days when man was first evolving from the animal life below him his concept of God must necessarily have been small and weak and crude. He could not grasp what God could reveal of himself. It would be to him a hopeless enigma. And so the Christian evolutionist believes that God himself, more and more, with each succeeding century of human life through nature came into the consciousness of all men, of all races and all classes and man could find God as man has always found God in the phenomena of nature about him. He could feel the power of God in the earthquake, and could hear, as it were, the very voice of God sounding through the tempest in power and majesty. He could see evidences of the infinite wisdom of God in the curious creations of the universe into which he looked, and wherever man turned it seemed to him that God spoke to him through these voices of Nature a message as to his power, his majesty, his glory, his infinite understanding. And then there came, after a

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while, in the slow evolving of human life, a peculiar nation and a peculiar race that we call the Hebrews. We do not understand why they stood on a higher level of thought and life than their fellows. We do not profess to understand why one man is wiser than his fellows, why one man is a genius and another is a dotard; but we have the facts of human life before us, and we know that all men are not equal in their perception or their conscience. And so little by little as God dealt with human life there slowly came up out of the level of life about them this peculiar people who had come out of the darkness and ignorance of their time with just a little better understanding of God, who perceived that he was not capricious but just; that he was not to be worshipped in stocks and stones and idols, but worshipped in the spirit; by the eyes of faith perceived and by the heart of man accepted. And there came in this race also to be developed with the centuries certain men whose instincts were more keen, whose hearing was more acute, whose sight was more clear, and these men, as we say, inspired of God—and we mean by that the truth, that they were in-breathed of God—seeing God better, knowing God better than their fellows, left behind them for us and the world the record of what they had thought and felt, and the collected utterances of these seers we call the Bible. So God, then, age by age, century by century, as man was able to receive his message and listen to his words, kept revealing himself again and again; and at last there came a time when in the omniscience of God it seemed that the hour had come for a fuller revelation of himself, and so God made the supreme revelation of himself not through Nature, not through books, but through man. He came down into human life, took hold of one supreme personality and made it his own. And John sums up the whole message in the simple phrase, "The Word became flesh and dwelt among us." Humanity has sought all these centuries to explain the mystery of that incarnation of God in man, and all the imagination of the artist has been invoked to paint its glory, and all the genius of the musician has sought to portray its beauty and harmony in music, and all the architecture of the world is but an attempt to express that wonderful thought that came with Jesus Christ into the world, that God in man, Immanuel—God with us—had come with the birth at Bethlehem into the life

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and person of Jesus Christ. Therefore, we hold that here at the crown of creation, at the end of a long process, we find the perfect man, the absoluteness of perfection in humanity.

“O blessed Well of Love! Faire Flowre of Grace!
O glorious Morning Starre! Bright Lampe of Light!
Most lovely image of Thy Father’s face,
Eternal King of Glorie. Lord of Might,
Meeke Lambe of God, before all world’s behight,
How can we Thee requite for all this good?
Or what can prize that Thy most precious blood?”

It is Edmund Spenser singing in those quaint old phrases of the meaning and significance of Christ, and that phrase, “The Faire Flowre of Humanity,” expresses best, perhaps, this first thought that evolution presents us of Jesus Christ, that he is in a sense the efflorescence of humanity, all the qualities, all the elements of the human spirit developed to their fullest perfection; the final realization of all the aspirations of the soul toward God, of all its dreams of a future, of all its desires for betterment, of all those inward and unuttered longings of the soul after God. All that which was best and noblest in men, which because of human weakness and frailty and sin never finds its full development, were seen in all its glory and beauty and perfection in Jesus of Nazareth. He is, then, the “Faire Flowre of Humanity,” the perfection of a long, long process of growth, the end, in a sense, of an evolution of God’s revelation and the supreme revelation of the divine to man.

And Christian evolution holds, next, that this historic Jesus was the revelation of God’s character rather than his knowledge or his power; for the power of God can be seen far more clearly and forcibly in the earthquake or the tempest than in the stilling of the waves by Jesus, and the knowledge of God is more fully revealed in the making of a flower than in any miracle that Jesus wrought, and the infinite and constant benevolence of God is more manifest in each harvest season than in the feeding of the five thousand. If we are looking for the supremest revelations of the power of God in his omnipotence and the wisdom of God in his omniscience, we shall find them in Nature rather than in Christ. This, then, is the second fact with which evolution presents us; in con-

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trast to former beliefs, for the emphasis in the past has been almost exclusively on the divinity of Jesus. Men have held all sorts of concepts of Christ, but men of all races and generations have united in believing him divine. We all accept, according to the measure of our understanding of him, that idea of the divinity of Jesus Christ; but this has been interpreted to the exclusion of his humanity by the Church with the belief in his omniscience and omnipotence. The false gospels that we call the Apocryphal gospels are an expression of that idea which was born in the early Christian centuries, and they represent the little infant Jesus as making the stars, they represent the boy Christ as performing miracles of stupendous power, and they teach that all through that life from birth to death Jesus was possessed of all the knowledge and all the power that were contained in the Godhead; that he was in all senses and in all meanings God. And the classic expression of that belief is found in the creed of the Council of Nicaea. That Council was called in the early Church about the fourth Christian Century because men had come to a division of opinion regarding the person of Jesus Christ. One section of the Christian world held that Jesus was like God, and they took the Greek word "Homooiusia," which means "likeness," as their watchword, and another section of the Christian world believed that Jesus was identical with God, and they took the Greek word "Homousia," which means "identity," as their conception and their watchword, and the difference between those Greek words is the difference of a single letter; and for that difference of a single letter, not only was the Christian world hopelessly divided, but there were thousands and thousands of people killed in mob riots, with one side crying "Homooisia," and the other side crying, "Homooiousia," and so as one man has aptly put it, for a difference of a single letter thousands were slaughtered in cold blood. That was the state of Christianity, and when the controversy was ended the Church declared absolutely and unequivocally its acceptance of Jesus' identity in the Symbolum Nicaeum. Few churches retain it in their creeds, but I read it to you now as the most complete and perfect expression in history of this idea of the deity of Jesus:

"I believe in God the Father Almighty; maker of heaven and earth, and in all things visible and invisi-

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ble. And in one Lord Jesus Christ, the only begotten Son of God, begotten of the Father before all worlds (God of Gods), Light of Light, very God of very God, begotten, not made, being of one essence with the Father; by whom all things were made; who, for us men and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man. But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one; the Glory equal, the majesty co-eternal. Such as the Father is; such is the Son: and such is the Holy Ghost. The Father uncreated: the Son uncreated: and the Holy Ghost uncreated. The Father infinite: the Son infinite: and the Holy Ghost infinite. The Father eternal: the Son eternal: and the Holy Ghost eternal. And yet they are not three eternals: but one eternal. As also there are not three uncreated; nor three infinities, but one uncreated: and one infinite." I do not know how far you can follow in your listening to that creed the thought of these men who promulgated it, but I think it is plainly to be seen that in it the divinity of Jesus was emphasized to the exclusion of his humanity, and it has been true down through the centuries since, under the influence of that creed and other creeds like it, that Jesus' divinity was held up before men as the one supreme fact of his life and his humanity was either unreal or else completely forgotten. But in the middle of the last century two books appeared. One was written in a German University, the other was written on the mud floor of a hut in Palestine; the first one by a German scholar, Strauss' "Leben Jesu" was a dogmatic denial of all divinity in Christ; the other, Renan's "Vie de Jesus" by a French savant, was a dramatic presentation of the humanity of Jesus. No man can conceive, unless he has read them for himself, what a tremendous sensation those books created. Strauss and Renan hurled a bombshell into the church, and the answer was the writing of the life of Christ by man after man who coming for the first time in his experience to really study that life, tried as the result of his labors and studies to present his conclusions to men. Until these rationalist lives by Strauss and Renan were written, there had not been one single Life of Jesus written since John laid down his pen in Ephesus. All through these hundreds of years of Christian history the world had been content to spend its time not in

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thinking about Jesus and his life, but in wrangling about what they thought Jesus taught men. For the first time these two books, both of them distinctly and definitely un-Christian, both of them denying absolutely the divinity of Jesus, stirred the Christian world at last to ask itself what Jesus Christ really was and what he meant. And the result is a long succession of beautiful Lives of Jesus Christ, and in them as I read them there is one spirit manifested—a spirit that was born of that same evolutionary idea which came into existence just about the time these books were written. It is the thought that the historical Jesus of the Gospels lived, worked, suffered like men; that he grew in grace and in knowledge; that his life, in short, was an evolution just as our lives are; that he did not possess or claim to possess omnipotence or omniscience. Indeed, he distinctly says, "The works that I do I do of my Father." Concerning an inquiry as to the end of the world, he says, "But of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only." Not omniscient, not omnipotent, but sharing with us in the limitations of power and of knowledge that are common to all flesh, yet with a deeper insight into human life, with a larger power over material and spiritual forces than any of us possess; a life of growth and development, gradual perception of mission and work, the slow understanding by force of hard circumstances and opposition that his gospel was not acceptable to his time; and then the story of the withdrawal from the multitude, the intensive culture of the disciples, the death and the resurrection. How completely this conception of Jesus accords with all that the Gospels themselves present. And if you wish to get this point of view for yourself, may I commend to you the beautiful "Life of the Master" by Ian MacLaren, or that other and marvelous psychological study of Jesus in Elizabeth Stuart Phelps' "Story of Jesus Christ." These are but samples of the kind of Lives of Christ that have been written under the influence of these new concepts of our time; and the result upon the Church and upon Christian life and thought is incalculable. We have restored the humanity of Jesus Christ. We have not taken from his divine character; we still hold that and maintain it, but we have been able to bring him back as a real, actual, living, throbbing human being

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into the consciousness of men. He had become a kind of hazy theological formula, or he was in danger of being interpreted into a mere Principle; but the personality of Jesus has come back and come back to stay. And I may say, also, that this conception of Jesus Christ has helped as nothing else has helped men to realize that in him in a special way was a fuller revelation of God. For when God wanted to reveal his power and his wisdom he had Nature in which to reveal those attributes of himself, but when he wanted to make plain his own inner life, when he wanted to show himself as personality, he must perforce incarnate himself in a personality. And while we find his wisdom and his power and his glory in Nature, we shall needs look for his tenderness, his truth, his purity, his love, his grace in the life of Jesus the Christ. You and I cannot follow very far, without being lost in the mazes of our own thinking, the relation of the persons of Jesus, the human and divine. Theology seemed to think he was one time divine and one time human—divine in his miracles, human in his hunger and thirst and in that hour of Gethsemane when he prayed to be relieved of that cup. We have come now to see that he was divine all the time. We have come to understand better what his nature really was because we see that divinity in God and divinity in man are one and the same; that we are all made in God's image, and the difference between ourselves and Jesus Christ is not in likeness but in degree. We are divine as he was divine, but, oh, how far below him in the achievement of that divinity, how incalculably below him in our apprehension of truth and beauty and our real living of this character. So we understand Jesus better than our fathers did as we find that the divine and the human in him commingled, and that he was not one moment divine and the next human, but that because God is in humanity and has always been in humanity, this supreme incarnation of himself in that one personality partakes in a larger degree of the same life and the same experiences through which we are all called to pass. And may I also say that it seems to me as we look at Christ in this way we shall find what men have always found—that God becomes real to us only as we find him in Jesus Christ. His greatness and his knowledge are beyond us, but the heart of God's love beats in the heart of Christ. You and I come to feel,

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somehow, as men have always felt, that our only way to apprehend God is to see God as we see him in human form. The only way we can grasp at all what God really means, his infinite truth, his infinite love, is to find the concrete presentation of that infinite love and truth in Jesus the Christ. To us, then, Jesus has truly become, as he has been to men of all ages, the way to God. I do not know what you think or what you believe, but I can truly say that for myself I cannot conceive of God and I cannot grasp the idea of God. I find myself lost and bewildered in masses of abstract terms when I seek to think of God in terms of theology, but when I see God in Christ Jesus, and when I find there in him what his life really means, and when I see what truth and beauty and perfection of character are as revealed in him, then I can a little understand what God means. And our faith in the reality of God in the last analysis has come to us in our Christian experience only and solely through Jesus Christ, and I think there are none of us but can truly join in this prayer of the modern poet, Richard Watson Gilder, as he thinks of what Christ has meant to him:

“Christ of Judea, look Thou in my heart:
Do I not love Thee, look to Thee, in Thee
Alone have faith of all the sons of men,
Faith deepening with the weight and woe of years?

“Pure soul and tenderest of all that came
Into this world of sorrow, hear my prayer:
Lead me, yea, lead me deeper into life—
This suffering, human life wherein Thou liv’st
And breath’st still, and hold’st Thy way divine.
’Tis here, O pitying Christ, where Thee I seek,
Here where the strife is fiercest: where the sun
Beats down upon the highway thronged with men,
And in the raging mart. Oh, deeper lead
My soul into the living world of souls
Where Thou dost move.

“But lead me, Man Divine,
Where’er Thou will’st, only that I may find
At the long journey’s end Thy image there,
And grow more like to it. For Thou are indeed
The human shadow of the infinite love
That made and filled the infinite universe!

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The very Word of Him, the unseen, unknown,
Eternal Good, that rules the summer flower
And all the worlds that people starry space!"

Third and last, Christian evolution believes that the living Christ is still revealing God to men, and that the end of this evolution of revelation will be found only where all humanity becomes Christ-like. Jesus came not as a spectacle to be admired, nor an example to be imitated, but as a dynamic to transform men. For the trouble with us all is that we know so much better than we do, that we comprehend so much better what right and truth are than we are able to incarnate them in our own living.

"Take all in a word: the truth in God's breast
Lies trace for trace upon ours impressed;
Though He is bright and we are so dim
We are made in His image to witness Him.

"Whom do you count the worst man upon earth?
Be sure he knows in his conscience more
Of what right is, than arrives at birth
In the best man's acts that we bow before:
This last knows better—true, but my fact is,
'Tis one thing to know, and another to practice.
And thence I conclude that the real God-function
Is to furnish a motive and injunction
For practicing what we know already."

How clearly Browning puts this truth. Not one of us but in his heart of hearts knows how far his knowledge of what he ought to do transcends what he actually does, and the thing that the world needs so sorely in all its history and is found only in Jesus Christ is a power great enough to help men to be what they know they ought to be, a power great enough to transform our minds into some likeness of his and to guide our souls into some semblance of his purity.

And again says Browning:

"What is the point where himself (Christ) lays stress?
Does the precept run, 'Believe in good,
In justice, truth, now understood
For the first time'?—or 'Believe in me,
Who lived and died, yet essentially
Am Lord of Life'? Whoever can take

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The same to his heart and for mere love's sake
Conceive of the love—that man obtains
A new truth."

That, then, is the meaning of Jesus Christ. He is not simply the historic Jesus that lived among men in Galilee a perfect life 1900 years ago. God did not speak through him only for thirty-three years and then disappear from humanity forever. Nay, rather, Christ came specifically that as the living Christ he might continue each generation to touch the lives of men as he touched those of his own time, that he might call out of each generation a James and a Peter and a John as he did so long ago, that always he might touch and transform the life of men, and that that uncounted multitude that hear his words might through the touch of his character and life find power to transmute those words into their own living. And as to the power of Jesus to do this all history bears ample evidence. The life of Augustine, of Bernard, of Francis of Assisi, of Martin Luther, of Phillips Brooks, of Henry Drummond—these are only a few of the great lives of Christian history that acknowledge that the source of all their greatness is to be found in the touch of his life upon them—and wherever and whenever there has been a great reformer, a great saviour of men, a great redeemer of humanity, wherever pity has been manifested, gentleness revealed and truth made plain, there we truly feel that Jesus Christ has been. He was in that cell with John Bunyan. He walked by the side of Savonarola to his execution. He was with Martin Luther as he climbed the Santa Scala on his knees. He was with John Huss at the stake. He lived in the inner life of that great apostle to Africa who died alone among the black race, David Livingstone, and in the far wilds of the Labrador today Wilfred Grenfell is going up and down among men revealing the Christ-spirit and life. Wherever, then, we find truth, purity, love, kindness, grace, tenderness in human life we shall find that these are the lives in which Jesus Christ has been manifested. And, after all, my friends, that is the final proof of the divinity of Jesus. Some men may spend long years in the explanation of the records of that life and death and resurrection, and think that they have found in them full evidence of his divinity. Other men may spend their time in striving

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to show us how in creed and symbol and doctrine his life was made manifest to men to transform them, but, after all, history and theology are not the proof of his divinity. Not that he was born at Bethlehem and wrought the miracles that are recorded of him in the Gospels, but that he is born in our human life; that he touches our blind eyes of ignorance that we may see; that he drives the leprous thoughts out of their caves; that he lifts our lives out of the depths of sin into his resurrection. These are the facts of the present life of Jesus, the facts of the touched and transformed lives that are to us the real proofs of his divinity. If he lived only in Palestine 1900 years ago, if his life ceased with that story of the Gospels, then he becomes to us a dim figure of the past. But if we can believe that he is still walking by men's side, that he is still sharing his life with them, then through that mystic fellowship of soul with soul you and I have a proof that transcends all that history and all that theology can ever produce. Christ came in God's eternal purpose in that age-long plan that runs through all time that he might complete the evolution of the divine revelation that began so long ago. Why did God send Jesus Christ? He sent him that through his life and works, through his character, through his death and resurrection, through all that is recorded he might show men the perfection of human life that was possible for mankind, and, more than all else, that by the presence of that living and eternal Christ in the life of men, he might bring the race of mankind at last into the full image of God and into the clear understanding and consciousness of the fact that they are sons and daughters of the Most High. That, then, is the purpose of sending Christ to mankind—that through his continuing presence some day all life might become transformed and transfigured by him, that some day all men everywhere might become like this Christ in their purity, their truth, their goodness, their love.

I stood on the beach the other day as the tide was coming in. The long line of blue-green waters, crested with foam, rushed like an advancing army toward the shore to break in a shower of silver spray, then slithered swiftly down the sands. In ceaseless rhythm, back and forth, with that long reverberating roar which is the eternal diapason of the sea, the waves

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advanced and retreated on the shore. But slowly, surely, inch by inch, with each recurrent wave, the waters were steadily rising. Here a slimy pool was covered by the crystal flood, there an unsightly pile of refuse disappeared under the sparkle of the waves. Beauty replaced ugliness, the commonplace became glorious. And that steady, resistless lift was the response of the ocean to the pull of the infinite, unseen forces of the universe.

The tide of the human soul is also coming in. Back and forth, ebbing and flowing, advancing and retreating, the waves of human life beat upon the sands of time. Yet with all seeming recurrence of loss or gain, the level of human character is slowly, steadily, surely rising, obliterating the stagnant pools of human selfishness and the ugly wrecks of human sin. Good supplants evil, hate gives way to love. And the silent, unseen power that is lifting humanity higher and higher is the dynamic of the Living, the Eternal Christ.

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VI

EVOLUTION AND IMMORTALITY

"For the earnest expectation of the creation waiteth for the revealing of the sons of God." —Romans 8:19.

"In my Father's house are many mansions." —John 14:2.

"And I give unto them eternal life and they shall never perish." —John 10:28.

We are face to face this morning with the quenchless hope of the human heart, the belief that has existed since time began, a hope that has always been in human hearts—that beyond this black curtain of death which ends all human existence to the seeming there lies somewhere an existence and a life beyond the present world. No matter how widely we travel, no matter how far we go back into the history of man, we shall find this universal hope of immortality in the human heart. We shall find man believing against the evidence of his senses that what he sees in death marks not the end of life at all, but the transition to a new sphere of existence. And all the art, philosophy and literature of the ages has been instinct with that hope, and unless you accept it as a fact of human existence, you cannot explain much in the custom, law and life of the past. For wherever we turn we find that men's hope of a future life has colored their thought of the present, and that in institutions as well as in thought this hope has been enshrined. Therefore, I say that this morning we are to look together at this greatest of all the thoughts that man has ever conceived—that of a world greater than this beyond the grave into which man shall some day go. And of all the concepts that have persisted in spite of all change and vicissitudes of human history, this one is the greatest—the hope of immortality. Now, evolutionary science has not changed this belief one whit. Indeed science can neither prove nor disprove it, for God, truth, beauty, love and the soul are concepts that science does not touch. They are beyond scientific demonstration. They lie in a realm that science does not enter. They lie in a realm not of reason but of the soul, not in what the psychologists call the conscious, but the sub-conscious mind. They lie within the realm of feeling and of instinct rather than the ordered processes of logic. When one demands scientific proof of immortality, as one has said, it is as though he demanded "the linear measure-

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ment of a principle, or the Troy weight of an emotion, or the color of an affection, or the chemical analysis of a soul." Nor, on the other hand, can science disprove it. There is no possible way in which science has ever been able to demonstrate that human thought does not exist apart from the body, and that old saying of Cabanis that "the brain secretes thought as the liver secretes bile" was one of the most outrageous assumptions ever made. For the brain is not the seat of thought, it is the organ of thought, it is the medium through which thought expresses itself; and it is impossible for any scientist to prove that the physical brain is the seat of all that vast process of thought, conscious and unconscious, of which humanity is capable. Indeed, as we face the science of today we find some strange statements which look in a contrary direction. For example, a great scientist of our time has come forward and asserted that no matter how completely the atom may be obliterated in the chemical resolution of the elements, there still remains, in his judgment, a material essence that is not touched. And another great scientist has come forward to assert that all the material forms of electricity do not exhaust it but that it exists outside of and independent of any material manifestation of the force itself. If, then, there be a material essence behind all matter, an electric force beyond all electrical phenomena, it is not a very great step from these assertions to the similar assertion, that behind all process of thought which goes on in the molecular changes of the brain there lies something which is independent of the physical brain. And, indeed, modern science of the best sort is not attempting to disprove immortality. The majority of the great scientists of our time accept it as something which cannot be proved by science, and at the same time which cannot be disproved, nevertheless which approves itself as reasonable to thinking men. Some of them go still further, as in the case of Sir Oliver Lodge, who not only believes in it, but has tried to demonstrate that it is possible for the dead to speak with the living in this world. Evolutionary science has not affected one iota our belief in immortality. The only change it has made is not in the truth of immortality, but in the character of immortality.

Evolution puts before us four great luminous truths that not only help to demonstrate the truth of im-

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mortality, but throw a flood of light on the character of the life to come.

The first of these is the Permanence of Personality. The whole trend of modern thought is in the direction of its centralization upon personality, and the greatest force in the universe, according to modern thought, is the force of personality. It is greater than any material force of which we have any cognizance or knowledge, and all modern thought is devoting itself more and more to the explanation of the meaning and significance of personality. All discoveries of the future will be made not along the lines of physical science and research but in that new and as yet almost untried science of psycho analysis, or psychology. All the great discoveries of the coming half century will be made not along the line of material knowledge, but of spiritual knowledge, and the wisest and sanest minds of our time are more and more giving themselves to the consideration of its facts and phenomena. But long before modern times man has felt within himself that his own personality and his personal existence was something that is in and of itself immortal, as Goethe says, "It is to a thinking being quite impossible to think himself non-existent, ceasing to think and live." Such faith in the immortality of personality has been universal. And so one of our familiar and beloved poets has put it for us simply:

"Yet Love will dream and Faith will trust,
(Since He Who knows our need is just)
That somehow, somewhere, meet we must.
Alas, for him who never sees
The stars shine through his cypress-trees!
Who, hopeless, lays his dead away,
Nor looks to see the breaking day
Across the mournful marble play!
Who hath not learned in hours of faith
The truth to flesh and sense unknown,
That Life is ever Lord of Death,
And Love can never lose its own!"

But this truth, this belief, this faith which men have held for centuries in their own immortality because of the greatness of their own personal existence has been magnified and emphasized by evolution a thousand fold. For we find as we have seen in these

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studies of evolution that the end and the crown of the long creative process of God is the creation of personality; that through those endless ages that lie behind us, out of the nebulous mass from which the worlds were born, in that long, slow process by which out of the inorganic the organic came into existence and then stage by stage life grew in complexity and beauty and perfection, culminating in the human body and then came the creation of the human spirit, or mind, or soul, and that the evolution and development of that is the climax and the culmination, is the goal and the end of that age-long process by which God has brought into existence the life that we see here now. And if it be true, then, that personality is the crown of God's great purpose that runs through the ages, does it seem conceivable that that process shall end in the grave, that all of a sudden, by some accident or disease, this which God has wrought should be snuffed out and obliterated forever? Do we conceive that the divine purpose will end thus in a cul-de-sac, and that there is no possible road beyond into another life? The more evolution presents us with this fact the more firmly men can believe it if we see that personality is not a fact independent of all others, but the fact that stands as the end and the crown of the long process of God's creative activity. So, then, I say that evolution enhances a thousand fold this great truth of the permanence of personality and makes us believe that God's great purpose would be stultified if death should be anything more than an incident in the career of the spirit. Nor is this personal immortality of which we dream anything short of the persistence and survival of the individual. There is a sense, of course, in which we are immortal in those about us who live after us, which is a sort of immortality that all good men and women achieve. There is a sense in which we do live on in a very real way in the lives of generations that come after us, and it is of this that George Eliot sings in that beautiful yet mournful song of hers:

"O may I join the choir invisible
Of those immortal dead who live again
In minds made better by their presence: live
In pulses stirred to generosity,
In deeds of daring rectitude, in scorn
For miserable aims that end with self,

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In thoughts sublime that pierce the night like stars,
And with their mild persistence urge man's
Search to vaster issues.

So to live is heaven:

To make undying music in the world,
Beathing as beautiful order that controls
With growing sway the growing life of man."

And yet, somehow, that kind of a corporate immortality does not content the spirit of the Christian man who feels that while he hopes he shall be loved and remembered by those who come after and that in a sense his presence and individuality shall continue in the life of his children and his friends after him, yet he cannot conceive this as the goal of that long process of God in evolution. Rather, we conceive of the individual life as persisting and living on into a world to come, and we believe that we shall carry into that life to come those two things which alone we can take. Not possessions, not position, not power, not influence. They must be left behind, but we shall take with us only two things into that world to come—capacity and character. But we do believe with the Saints of all ages that there is an immortality, and that we shall live on as individuals in that world that is to be. And to us it is not George Eliot but Alfred Tennyson that has the truer touch as he sings:

"That each who seems a separate whole
Should move his rounds and fusing all
The skirts of self again, should fall
Remerging in the general soul.
Is faith as vague as all unsweet;
Eternal form shall still divide
The eternal soul from all beside,
And I shall know him when we meet."

We may then say that evolution bids us all look forward to a life to come in which personality shall persist and in which as a matter of course we shall know and have fellowship with each other. We cannot conceive of any immortality short of this that would justify the heart and mind of man, and we can conceive in no way of a life to come as a disembodied existence, but rather that in some way in which we do not understand now our physical existence and our spiritual existence shall be carried over into the life to come

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and we shall retain there our individual qualities and character, and we shall enter into fellowship with others like us who have gone on into the life to come.

And the second great truth that evolution presents is the truth of the Adaptation of Faculty to Environment. That is the secret of all the progress which according to evolution life has made—that as environment has changed, and that as the faculties of the individual life have changed to meet it there has come complexity, change and progress in life. We all understand what this law of evolution means. It means that when we find an eye there is something for the eye to see, where an ear something for the ear to hear and that to each faculty there will be a corresponding environment in which to live. Faculty is thus adapted to environment. And when we turn from that great law of evolution to apply it to our own individual existence, we become conscious that each one of us lives not one but three lives. Our first life is unconscious. It is a life in which there is slowly developing for each of us the eye, the ear, the touch, the taste, the smell, all the senses which we are to use some time, and then at last the little child born into the world from that first existence finds something for the eye to see in the beauties of the world about him, finds something for the little ear to hear in all the harmonies of the music of life, and the groping little hands reach out in trust to the motherhood and fatherhood of the race. We live our first existence, then, preparing certain faculties which have no use in that existence, but which when we come into our second life find their proper environment and sphere of usefulness and activity. Similarly, in the second life there are faculties and qualities that do not find their environment in this present existence. Take the mind of man, for example, puniest and weakest of all created beings, with a life as tenuous as a thread, yet in his mind reaching out after infinity, placing his eye in a telescope and being able to think himself out into the interstellar spaces of the universe, or looking back with the eye of imagination through the telescope of the past and projecting himself back through the endless ages in which this universe has been building, or thinking himself forward into the future that lies before us. It is this unfolding human mind which has made civilization, but beyond are infinite capacities which we as yet do not understand, for when we turn

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from our consideration of what man has wrought by the development of the reason in science and art to that inward self with its complexity we stand amazed at the revelations we see. Finite and weak in body, man walks through life, and the three score years and ten at best represent to a man's own inward self and his own conscious thinking only a very brief span of time in which he learns simply the alphabet of expression and thought. No matter how wise he be, even if he be dowered with the mentality of a Herbert Spencer, yet he feels as Spencer felt when he came at last to the end of his life, that he has only begun to think, and that beyond him there lie immensities of time and space and consciousness into which he has not yet fully entered. How can we conceive that these capacities can be exhausted in these few fleeting years and this eager, restless, vigorous mental life be bounded by so little time as our earthly life? Does it not seem impossible to hold that the end of that activity is marked by a grave and by death? And then there is man's capacity for idealism. He is always seeking for something that lies just beyond, just over the hill, just beyond the mountain peaks. Age by age this idealism finds expression. He dreams dreams and sees visions, and little by little as man evolves he makes those dreams over into realities; and yet there lie beyond him always still greater heights, still grander visions. His life is a perpetual prophecy. And can we conceive that that aspiration of the human soul and that outreaching of the mind shall find their end and their cessation forever by the stopping of the breath and the stilling of the pulse in death? Man has also a capacity for love that does not find its full opportunity or environment here. He begins as the animals begin, but he grows little by little in unselfish love of family and friends and society. He moves from the life of selfishness into the life of philanthropy and kindness. His life reaches out after God. He feels restless until his soul finds peace and lodgment in God, and man has within himself a capacity for affection as infinite as the capacity for thought. And can we conceive of that human, loving, throbbing, affectionate heart some day having the finger of death placed upon it and stopped forever? No, there are capacities within us that as Shakespeare says "fust in us unused," because there is not here the environment and sphere for their full realization.

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Therefore, if we follow the argument through, as our first life prepared for us instincts and faculties which found their true environment in the second, so the second life that we are living here is preparing faculties and powers which can only find their true environment in the world that is to come. So, evolution bids us to look forward to a life to come in which the injustices and the inequalities of life here shall be changed and in which our dreams and our aspirations shall be realized.

And the third great truth which evolution presents is the truth of the Continuity of Life. All life as we know it is a continuous series of changes. Indeed, the very life of any animate thing consists in this series of changes. Let these continuous changes cease and the life itself disappears. What we call death takes place. So if this be true of the lower forms of life, and if this continuity is the very test of life, then the same law holds good for man. And as we find in the lower forms of life that though the form of life changes, its content does not change, so we find it true in man's physical and mental life. There is a continual process of rebuilding and tearing down. In less than seven years every single atom and particle of our bodies is replaced, and that process is going on all the time. Your body is not the same body you had in your childhood, in your youth, in your maturity. It is continually changing its form, and yet it is the same body. It is not strange to pick up a photograph album and see how little, after all, with all the changes that have come, the lineaments of the face or the expression of the eyes change? You can tell at once that this is John Smith or William Jones, even if the picture had been taken thirty, forty, fifty years ago. It is also true that the mind is changing. You do not look upon life as you did twenty, thirty years ago. That process of mental change has gone on and on continually, yet you are the same identical person you were. The ego within you has maintained its identity clear back to the beginning. So our scientific analysis of personality confronts us with this same fact—the continuity of life. It is to this unchanging inward life that Jesus applied the adjective "eternal" and centered about that phrase his most significant teaching, and men learned that that eternal life which he exemplified was their's also; that it was born in them when they were born into

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the world; that it remained with them through all the changes of time; that it would be carried with them into the world to come; but that with all the changes the life would be identically the same life, eternal in its nature. The Master tried to make that fact so plain that men could not mistake it. Men have always been prone to put the eternal life in the future, but Jesus said, "No, it is here now. You are living it day by day." And so we may believe, then, with Browning that

"There shall never be one lost good! What was, shall
live as before,
The evil is null, is naught, is silence implying sound,
What was good shall be good, with, for evil, so much
good more;
On earth the broken arcs; in the heaven the perfect
round.

All we have willed, or hoped, or dreamed of good,
shall exist;
Not in semblance, but itself; no beauty, nor good,
nor power
Whose voice has gone forth, but each survives for
the melodist
When eternity affirms the conception of an hour.

The high that proved too high, the heroic for earth
too hard,
The passion that left the ground to lose itself in the
sky,
Are music sent up to God by the lover and the bard;
Enough that He heard it once: we shall hear it by
and by."

The sweep of this doctrine of the continuity of life is tremendous, and it confronts us at once with a radical change in all our thinking regarding the future. For ages in theology, hymnology, and in all forms of articulate expression the Church has been teaching a strange thing called the Intermediate Stage. The Catholic Church has developed it in its doctrine of Purgatory. And why was this? Because men and women came to believe that there was no such thing as an immediate passage from the life we know here to the life beyond; that man was not prepared for that world that was to be. That world was

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conceived of as dual—a heaven of perfect bliss and a hell of unutterable torment, and man was not ready for either when he left the present world. Therefore there was a doctrine of an intermediate state tacitly assumed in the Protestant Church and very clearly defined in the Catholic Church. The Protestant idea seems to be that we enter into a sleep and that we sleep on century after century, age after age, and that some day in the providence of God there shall come the end of things and the return of Jesus, and then those that sleep in the grave shall be wakened and shall enter into the life to come; but not until then. I wonder sometimes that it has been possible for men and women to hold that faith so long and to stand by the grave of their own dearest and best loved and feel that they are placing that individual there in the ground to sleep on and on and on until the trumpet of the Resurrection Day shall sound; But I find that that belief is not held any longer; that unconsciously and without any action of Church Councils the heart of man has rebelled against that doctrine. I find few Christian people believing in an intermediate state. I find, rather, that this great principle of the continuity of life has unconsciously merged itself into their thinking, and they hold, as they ought to hold, that there is no such thing as an intermediate state at all, but that you and I step instantly from the life we know here to the life that is beyond. For if there be a cessation of activity, if there be a break in consciousness, then death inevitable and final takes place. That is the teaching of evolution, for all life is a continuous succession of changes, unbroken and unaltered. Therefore, I say to you that evolution presents men here one of the greatest of its truths and teaches us to look forward to a life to come, which is the continuance of this, and into which we step at once when the Angel of Death summons us into the presence of God and into the life that is to come.

And the fourth great truth which evolution presents us is the Law of Progress. It follows on the third directly and naturally. Evolution declares that since the law of the universe everywhere, no matter where we find it, is the law of progress, that it is reasonable to believe that we can apply it to the life to come; that this also is a progress and a growth. Since growth and progress imply always activity, it

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is reasonable to believe that the life to come is a life of activity and of growth. Here again we part company with the traditional idea of heaven. It has been represented for ages as a place of rest, "where Sabbath never end," where we sit through all eternity in meditation, where we have nothing to do but contemplate the infinite glory of God and sing hymns of praise to the Christ who has saved us from our sins. I do not need to say that the origin of this traditional heaven is largely the Apocalypse of John supplemented by Milton and others who have taken its images and transformed them into poetry, and that there is no real basis for that concept anywhere else in the teaching of Jesus or in the concept of life as held by Christian men and women. And this traditional heaven has been singularly unattractive to the average man and woman. For our lives here from birth to death are spent in a ceaseless round of activity and work. We have found that the idea of the Book of Genesis is untrue; that work is not a curse but a blessing, and the only happiness we find is the happiness of doing something, and the consciousness of progress and growth within us physically, mentally and spiritually. There is no other real happiness that life offers, and so you and I can not accept heaven as a static place, a life of endless meditation and rest, which has been sung and praised and glorified by the mystics from the days of Saint John onward, and whose sum and substance is this verse:

"Father of Jesus, love's reward,
What rapture will it be,
Prostrate before Thy throne to lie
And gaze and gaze on Thee."

Somehow, that does not seem to satisfy the spirit of the men and women of today, and as one of our great English writers has said truly, "The average man of business looks forward not with any great sense of satisfaction but with a kind of resignation to this heaven as a thing from which to be excluded is a sort of social stigma, but entrance into which affords him not the slightest joy." If heaven is to be a place of eternal rest, if it is a life where we shall fold our hands forever, then I think to most of us it would be equivalent to hell. But evolution presents us with something vastly different, and the spirit of our age

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has seized upon it in that little poem which Browning calls his Epilogue, and which he ordered to be placed at the end of every volume of his poems:

“No, at noonday in the bustle of man’s worktime
Greet the unseen with a cheer!
Bid him forward, breast and back as either shall be,
‘Strive and thrive!’ cry ‘Speed, fight on, fare ever
There as here!’ ”

That is the spirit of today, and so evolution presents us with a heaven of progress and of activity, a place in which we shall continue our work and task, and a place in which we shall grow in usefulness and in character. And if this be true, there are two dark mysteries that it helps immediately to solve. One is the mystery of the lives that are cut off in their prime, that just at the climax of their usefulness, at a time when it seems they have the largest place to fill are suddenly taken away. And we ask ourselves, why in God’s providence was that useful man, that wonderfully helpful woman taken out of the world? And the answer comes in the consciousness that that work that was laid down here was resumed in the life to come; that the sculptor who laid down his chisel here will take it up in the world to come to complete the unfinished statue; that the work that was not finished, the ambition that was not realized shall in that world to come be complete; that we shall find our own task there before us, and whatever we have achieved of intelligence, of insight, of patience, shall be taken over and translated into the world to come, and we shall find there our largest joy in the completion of the task that here was left undone. And it also helps us to solve the mystery of those lives that never arrive, of those lives that by force of circumstances or condition are hedged in by bars over which they cannot rise, lives that would be great but cannot; these lives also shall find in that world to come the realization of all that was here unrealized.

“There must in heaven be many industries
And occupations, varied, infinite:
Or heaven could not be heaven. What gracious
Tasks the Mighty Maker of the universe
Can offer souls that have prepared on earth
By holding lovely thoughts and fair desires!

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Art thou a poet to whom words come not?
A dumb composer of unuttered sounds,
Ignored by fame and to the world unknown?
Thine may be, then, the mission to create
Immortal lyrics and immortal strains,
For stars to chant together as they swing
About the holy center where God dwells.

Hast thou the artist instinct with no skill
To give it form or color? Unto thee
It may be given to paint upon the skies
Astounding dawns and sunsets, framed by seas
And mountains; or to fashion and adorn
New faces for sweet pansies and new dyes
To tint their velvet garments. Oftentimes
Methinks behind a beauteous flower I see,
Or in the tender glory of a dawn,
The presence of some spirit who has gone
Into the place of mystery, whose call
Imperious and compelling sounds for all
Or soon or late. So many have passed on—
So many with ambitions, hopes and aims
Unrealized who could not be content
As idle angels even in paradise.

The unknown Michelangelos who lived with
Thoughts on beauty bent while chained to toil
That gave them only bread and burial—
These must find waiting in the world of space
The shining timbers of their splendid dreams,
Ready for shaping temples, shrines, and towers,
Where radiant hosts may congregate to raise
Their glad hosannas to the God Supreme.
And will there not be gardens glorious,
And mansions all embosomed among blooms,
Where heavenly children reach out loving arms
To lonely women who have been denied
On earth the longed-for boon of motherhood?

Surely God has provided word to do
For souls like these, and for the weary, rest."

And so evolution, then, bids us all to look forward to
the life to come that is the continuance of this into
which we shall carry our own personality with our
capacity and our talents, with our character and our
achievements, and in which we shall find each of us

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a work to do, and in which we shall grow steadily and surely from glory unto glory into the perfection of the saints of God.

And now as we conclude this series of sermons together, I trust that we have discovered that Evolution is the key that unlocks the many mysteries of religion; that it is God's way of doing things. As such it shows us that Nature herself is a great systemed organism in which God has been continually at work revealing himself continually at work revealing himself in the age-long evolution of man, speaking his messages to one sensitive race that listened more closely than others to his words, and whose response to those messages is our Bible, and who at last brought forth in the fullness of time from their loins Him whom we truly call the Flower of Humanity," whose continued presence in human life as the Living Christ is to complete and perfect this age-long process of the culture of character. And lastly, we can look forward and believe that in the future that what here was left unfinished and imperfect shall in an endless growth and progress find its completion and fulfillment and perfection in the land of love, in the place of joy and glory that the Master calls "the Father's House."

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